The Relief Society Magazine

. 28, NO. 5 MAY, 1941

CONFERENCE ISSUE

The Cover...

"THE MIRACLE OF SPRING" is the title of the cover picture of this issue of the **Magazine.** The return of spring is perhaps nature's greatest miracle, and blossoming trees are perhaps spring's loveliest symbol. Who has not rejoiced in their beauty, been heartened by their promise, and marveled at the wonder of their yearly return! Blossom time is springtime, and springtime is nature's miracle of rebirth, her promise of fulfillment; it is man's day of wonder, gratitude, and hope—the choicest season of the year.

"The Miracle of Spring," the cover picture, is a photograph by Dr. T. J. Howells.

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The Relief Society Magazine

Monthly Publication of the Relief Society of the
Church of Jesus Christ of Latter-day Saints

Vol. 28 MAY, 1941 No. 5

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Message From President Heber J. Grant

Relief Society General Conference, April 3, 1941

I APPRECIATE the invitation to speak at your meeting, but the doctor feels that it would be unwise for me to do so, which I regret, for my heart is full of gratitude to my Heavenly Father for the faithfulness and devotion of the sisters of the Relief Society who are doing, and who always have done, so much for the comfort and encouragement of those less fortunate than themselves.

The Relief Society is a great help to the Priesthood in carrying on the work of the Lord. It is the duty of the mothers to "teach their children to pray and to walk uprightly before the Lord," to care for the home and make it attractive and beautiful, a center of faith and affection. Your organization helps in all of this.

We are living in anxious and troubled days. Forces are abroad in the earth which threaten to destroy the peace of the world and to overthrow our form of govenment. Many of your sons have been called into the service of their country. This is a matter of deep concern, of course, to mothers and to all of us. It is necessary that the people turn to the Lord, that they seek Him in humility, that they keep His commandments, and that they serve Him in spirit and in truth, with the assurance that He will not forsake the righteous nor turn away those who seek Him.

I pray that the spirit of peace may abide in your homes and fill your hearts with love and the light of eternal truth. Let us hope and pray that the hearts of all men may be softened and turned towards the Savior, the Prince of Peace, the Redeemer of the world, that good will toward men may find a larger place in the hearts of men.

I commend you, my dear sisters, for your faithfulness, and pray that the blessings of our Heavenly Father may be upon you and your loved ones now and forever.

Vera White Pohlman, General Secretary-Treasurer, and Rae B. Barker, Chairman of the General Board's Membership Committee, view Relief Society Membership Chart.

The
Relief Society Magazine

Vol. 28 MAY, 1941 No. 5

Relief Society Conference

April, 1941

Vera White Pohlman, General Secretary-Treasurer

"THE Gospel—Our Spiritual Armor" was the theme of the semi-annual general conference of Relief Society, held in Salt Lake City, Wednesday and Thursday, April 2 and 3, 1941. This theme characterized not only the general sessions in the Tabernacle on Thursday, but was evident in the officers' meeting and department sessions of Wednesday. Counselor Marcia K. Howells was chairman of the April conference committee on arrangements, which included ten other members of the General Board. Inasmuch as the Society is in the final year of preparation for the observance of its centennial in 1942, and inasmuch as its objective is 100,000 members by that time, centennnial and membership plans were special features of this conference.

Schedule of Meetings

President Amy Brown Lyman presided at the officers' meeting in the Assembly Hall which opened the conference on Wednesday, and at the two general sessions held in the Tabernacle on Thursday. Eight department meetings, held Wednesday afternoon at the times and places indicated in the accompanying schedule, were conducted by their respective chairmen. The schedule lists the various meetings comprising the conference, and includes the reception held Wednesday evening and the presidents' breakfast held Thursday morning, together with their respective chairmen of arrangements. Counselor Howells presided at the breakfast, which was open to stake and mission Relief Society presidents, or their official representatives. All Wednesday sessions of the conference, and the reception, were for stake and mission officers and board members. The two general sessions in the Tabernacle on Thursday were open to all Relief Society officers and members, and the public.

SCHEDULE OF MEETINGS

Meeting	*Time and Place*	*Chairman*	*Attendance*
	WEDNESDAY, APRIL 2, 1941		
Officers' Meeting	Assembly Hall, 10:00 a. m.-12:00 noon	President Lyman	1,000
Departments—			
Social Welfare	Assembly Hall, 2:00-2:50 p. m.	Leona B. Fetzer	400
Relief Society Magazine	Barratt Hall, 2:00-2:50 p. m.	Belle S. Spafford	150
Mormon Handicraft	18th Ward Chapel, 2:00-2:30 p. m.	Nellie O. Parker	250
Work Department	18th Ward Chapel, 2:30-3:45 p. m.	Leda T. Jensen	250
Membership	Assembly Hall, 3:30-4:00 p. m.	Rae B. Barker	400
Centennial	Assembly Hall, 3:00-3:30 p. m.	Mary G. Judd	400
Music	Barratt Hall, 3:00-4:00 p. m.	Beatrice F. Stevens	150
Secretary-Treasurers	Young Building, 3:00-4:00 p. m.	Vera W. Pohlman	110
Reception	Newhouse Hotel, 7:30-9:30 p. m.	Pauline T. Pingree	800
	THURSDAY, APRIL 3, 1941		
Presidents' Breakfast	Hotel Utah, 8:00-9:45 a. m.	Nellie O. Parker	170
General Session	Tabernacle, 10:00-11:45 a. m.	President Lyman	4,000
General Session	Tabernacle, 2:00-4:00 p. m.	President Lyman	6,000

Representation and Attendance

Members of the Riverside Stake Relief Society Board were in constant attendance at the three main entrances to the Assembly Hall at all sessions held there on Wednesday, greeting the officers attending the meetings, distributing printed programs, and assisting in the registration of attendance.

All twenty-two members of the General Board were present at the conference. One hundred thirty-six of the total of 137 stakes of the Church responded to the roll call in the officers' meeting—all but Oahu in Hawaii. Although most of the stakes are concentrated in western United States, the three eastern stakes—Chicago, New York, and Washington—were represented, as were the three stakes in Western Canada—Alberta, Lethbridge, and Taylor—and also Juarez in Mexico. Eleven mission Relief Society presidents were also in attendance, representing nine of the twelve missions with headquarters in the United States—all but Eastern States, New England, and Spanish-American—and including the Canadian and Mexican missions. A meeting of these eleven mission Relief Society presidents with the general officers and editor of the *Magazine* was held Monday, April 7, at 10:00 a. m., in the offices of the General Board, for the consideration of the special problems of Relief Society in the missions.

President Heber J. Grant sent a written message (reproduced in full on back of frontispiece) to the conference, which was read at the closing session in the Tabernacle by Counselor Marcia K. Howells. President David O. McKay addressed the final session of the conference, honoring the Tabernacle audience with his presence throughout the entire meeting. His address, "Today's Need—Spiritual Awakening," developing

the theme of the conference, will be printed in full in a later issue of the *Relief Society Magazine*. Also to be presented in full in a future issue of the *Magazine* are the addresses of Bishop Joseph L. Wirthlin of the Presiding Bishopric, "Relief Society—An Aid to the Bishops," and of Elder Stringham A. Stevens, member of the General Church Welfare Committee, on "Church Welfare," both of which were delivered in the department meeting on social welfare.

Supporting the Relief Society in its objective of 100,000 members by the end of this year, Lucy Grant Cannon, President of the Young Women's Mutual Improvement Association, May Green Hinckley, General Superintendent of the Primary Association, and Oscar A. Kirkham, member, National Staff, Boy Scouts of America, and Executive Secretary of the Young Men's Mutual Improvement Association, all addressed the first general session in the Tabernacle, which was devoted to the anticipation of the Relief Society centennial. Elder George D. Pyper, General Superintendent of the Deseret Sunday School Union, offered the invocation at this session.

General officers of the Church auxiliaries, and wives of the General Authorities of the Church also attended various sessions of the Relief Society conference, including Vilate R. Ivins, Addie E. Hardy, and Rachel Grant Taylor, wives of members of the First Council of Seventy, who offered prayer at the general sessions. The invocation at the officers' meeting was given by Ella P. Bennion, president of Oquirrh Stake Relief Society, and the benediction by Mary L. Barton, president of North Davis Stake Relief Society. General, stake, and mission officers were honored at the evening reception by the presence of President and Mrs. J. Reuben Clark, Jr.

Music at the Conference

Devotional organ music by Alexander Schreiner, Tabernacle Organist, appropriately began the first session of the conference in the Assembly Hall. Lily Priestley rendered organ music at the close of this meeting, and at the beginning and end of the department meetings held in the Assembly Hall, and also accompanied the congregational singing at all meetings in the Assembly Hall, which was directed by Beatrice F. Stevens, chairman of the General Board's music committee. The Relief Society rally song, "A Hundred Thousand Strong," composed by Mrs. Stevens, was sung at the close of the membership department in the Assembly Hall, under the direction of Agnes M. Bolto, president of Granite Stake Relief Society, and at the close of the first general session in the Tabernacle, under the direction of Laura B. Heslop, chorister of North Weber Stake Relief Society.

Especially featured at both general sessions of the conference were the combined choruses of Singing Mothers from Mount Ogden, North Weber, Ogden, and Weber stakes, composed of approximately 325 singers, and directed in rotation by their respective stake directors, Mathel Ridges, Laura B. Heslop, Eva P. Greenwell, and Nellie Purrington. Dr. Frank W. Asper, Tabernable Organist, was at the console during both general sessions.

Centennial Plans

Helps for stakes and wards planning for local observances of the centennial of Relief Society on its hundredth birthday, March 17, 1942, were presented at the centennial department, Wednesday afternoon. A summarized list of features being planned by various stakes, titled, "Glimpses of What Some Stakes Are Planning Looking Toward Their Centennial Observances," was distributed to the representatives of all stakes and missions in attendance. Additional copies are still available and may be had upon request to the office of the General Board. At the forenoon general session in the Tabernacle on Thursday, which was devoted to anticipation of the centennial, an unusual feature was the dramatization from the diary of a Relief Society woman, entitled, "Pioneer Portrait," presented through the medium of a radio broadcast, by KSL players, under the direction of Erma Felt Bitner, demonstrating the effectiveness of both this type of material and this means of presentation for a centennial observance. The radio continuity was arranged by Mary Grant Judd, chairman of the General Board's centennial committee. Mimeographed copies of the script, obtainable upon request to the office of the General Board, may be helpful to stakes planning to present this or similar historical material through the medium of a local public-address system.

Membership Growth

Lending impetus to the closing months of the four-year campaign for increasing Relief Society membership by one-third to 100,000 members by 1942, was the membership department on Wednesday afternoon, the general session on Thursday forenoon, and an extensive array of pictographs (reproduced elsewhere in this issue of the *Magazine*) exhibited in the Assembly Hall throughout the first day of the conference, and at the reception Wednesday evening. On display for the third consecutive year was the membership arch, originated by Rae B. Barker, chairman of the membership committee, its softly lighted gold, blue, and white blocks appearing effectively against the rich brown wood of the Tabernacle organ. (For description and significance of the arch, see *Relief Society Magazine*, May, 1940, page 290.) An unusual feature of the Wednesday afternoon membership department was the "inquiring reporter" interview with membership workers from five stakes. Mimeographed summaries of this feature, "The Inquiring Reporter Interviews Membership Workers," are available to stake and mission membership workers upon request to the office of the General Board.

Summarized Report of Proceedings

Condensed accounts of the proceedings of the various sessions of the conference, presented according to the order of meetings listed in the schedule on page 288, follow. The minutes of the presidents' breakfast are an exception to the listed order, inasmuch as the instructions given by all three members of the General Presidency appear immediately following the official instructions of the President at the officers' meeting, and the two stake reports of welfare

projects, also given at the presidents' breakfast, will appear in connection with proceedings of the social welfare department. Space of the May issue of the *Magazine* is insufficient for the entire report of the conference proceedings, but this issue contains all addresses and material relating to the especially featured centennial and membership activities, which are to be printed, and also information as to the availability of those materials to be distributed only in mimeographed form. Otherwise, the only reports withheld from this issue are as follows:

To appear in June issue—

Tabernacle address of President David O. McKay; annual report of General Secretary-Treasurer given at the officers' meeting; entire report of proceedings of social welfare department, including also the two reports of welfare projects in Big Horn and Sharon stakes given at the presidents' breakfast.

To appear in later issues—

Talks given at the officers' meeting by three recently returned Relief Society mission presidents—"Our Lives—the Greatest Sermon," Mima M. Broadbent; "Spirituality in the Missions," Mary T. Clayson; "The Heritage of the Mormon Home," Priscilla L. Evans; Tabernacle address, "Planned Living," by Vivian R. McConkie, member of the General Board; "Editorial Policies," given in *Magazine* department, by Belle S. Spafford.

Officers' Meeting

President's Report and Official Instructions

Amy Brown Lyman, General President

IN behalf of the General Board, I welcome you here today to this most important meeting—the general officers' meeting. One of the joys of our general conferences is to meet thus intimately with you—the key women of our organization who bear so much responsibility in connection with the work. We feel as Paul did when in his epistle to the Romans he spoke of his desire to be with them that they might all be comforted and lifted up together by their mutual faith. The object of our semi-annual conferences, as you know, is to give inspiration, direction and unity to our work and to renew our devotion to it. May this object be fulfilled. We are indeed grateful to you for your efficient and unselfish service. I am sure the General Authorities appreciate your activity in, and support of, the Church welfare program. We wonder sometimes how you accomplish so much. We know we can depend upon you at all times. You have our confidence and love, our faith and prayers, and we ask you humbly for your faith and your prayers in our behalf.

We appreciate the splendid and oftentimes strenuous work of our ward presidents and the work of the other ward officers and special workers, all of whom you are directing so ably. We appreciate the work of our class leaders, both stake and local, who are so diligently building up our educational departments, in many instances the work approaching the professional.

We take great pride in the work

of our visiting teachers. We feel that they are performing their work with dignity, and that they are confining their discussion in the home to subjects which have been outlined for them, and which are in harmony with the spirit of Relief Society and the spirit of the Gospel. We are pleased to note that the teachers' messages this year are bearing fruit in that they are stimulating attendance at Priesthood meetings. What a fine thing it is that our women are gaining a better understanding of the work and duties of the Priesthood, and that they are showing a willingness to support, encourage, and sustain their husbands and sons in this work.

Organizations and Reorganizations

Since our last conference, twelve stakes and two missions have been reorganized, and five new stakes have been organized (listed below), bringing the total stakes in the Church to 137.

We appreciate the splendid work done by these retiring officers, and plead for their continued interest and support in their home wards. We welcome the new officers and wish them every success in their new undertakings. A stake president, recently released, has written us, "I am enjoying a much needed rest and receiving a great deal of joy and comfort attending my ward Relief

ORGANIZATIONS

Stake	*Formerly Part of*	*Appointed President*	*Date*
Big Cottonwood	Cottonwood Stake	Lucile B. Madsen	December 23, 1940
Reno	California Mission	Ethelyn D. States	February 9, 1941
San Diego	California Mission	Mary M. Christiansen	February 9, 1941
Southern Arizona	California Mission	Gladys E. Huish	March 2, 1941
Uvada	Moapa and St. George Stakes	Dorothy Ronnow	January 12, 1941

REORGANIZATIONS

Stake or Mission	*Released*	*Appointed President*	*Date*
Stakes			
Alpine	Maud D. Christensen	Fern A. Walker	January 19, 1941
Ensign	Radie O. Hyde	Lucena R. Card	January 31, 1941
Grant	Lois D. Cannon	Martha W. Brown	March 16, 1941
Gunnison	Ila D. Childs	Orlene L. Henrie	January 26, 1941
Inglewood	Jennie Cluff	Josephine Prestwick	January 8, 1941
Moapa	LaPriel S. Bunker	Mae L. Larsen	January 5, 1941
Nampa	Minnie L. Rose	LaVera Aston	February 23, 1941
Nevada	Anna M. Aljets	Nellie C. Brunson	November 10, 1940
Pasadena	Lena E. Woodbury	Irene Ethel Boice	March 28, 1941
Phoenix	Elnora D. Shupe	Mabel D. Mortensen	November 16, 1940
South Los Angeles	Blanche S. Hoglund	Hazel Neville	October 27, 1940
Teton	L. Emma Cordon	Sadie H. Harris	September 29, 1940
Missions			
Australian	Della M. Judd	June C. Orme	February 27, 1941
California	Nelle L. Macdonald	Minnie B. Blood	February 10, 1941

Society meetings. I was very happy when my ward president asked me to be a visiting teacher."

Summer Period

Our educational year, which has been very successful, draws to a close at the end of May. Activity during the four months following May will not be so strenuous. It will consist of a monthly work-and-business meeting, monthly visits by the visiting teachers, and, in September, preparation work for officers. (For recommendations as to membership activities during the summer of 1941, see page 313 of this issue of the *Magazine*.) As was indicated at the general conference last October, arrangements may be made for each visiting teacher to have one month free, if desired, by using substitute teachers or having teachers go singly one or two months, as necessary, during this particular period. September is a busy month for officers, however, being taken up with preliminary meetings when duties of officers and official instructions are reviewed and plans completed for the year's work. With each new year there are many new officers who greatly appreciate the help they receive in these meetings held preliminary to the regular educational year, which begins with October.

Summer Contributions For General Fund

So many requests have been made for suggestions on how to keep up the general fund in the wards, that the General Board has decided to make recommendations modifying the former ruling that all contributions collected by the visiting teachers be placed in the charity fund. The Board now recommends that during the period of eight months, beginning with October 1 and ending May 31, the funds collected by the visiting teachers be placed in the charity fund; and that during the period of the four months beginning June 1 and ending September 30, the funds collected by the visiting teachers be placed in the general fund. This change is to become effective in June, 1941, and the new plan should be thoroughly explained in Relief Society ward meetings before the end of May so that the families contributing, as well as the teachers themselves, will understand the procedure.

Relief Society Projects

Announcement was made at the general conference of Relief Society in October, 1940, that the General Board had modified and extended the use of Relief Society charity funds to include not only emergency relief and health and child-welfare purposes, as formerly, but also Relief Society welfare projects. Therefore, the need has arisen for clarification of Relief Society projects in relation to Church welfare projects.

It is recommended that welfare projects initiated by Relief Society organizations, and financed from the charity funds, take the form principally of service projects, rather than production projects. This recommendation does not preclude Relief Society women from continuing to give service in connection with Church welfare projects, such as those relating to sewing and food preservation, but it is not expected

that Relief Society funds will be used to furnish and equip Church welfare centers. However, Relief Society charity funds may be used for equipment for Relief Society welfare projects which remain in the possession of the Relief Society, such as sewing machines, for example, even though such equipment is used part of the time in giving Relief Society service in conection with Church welfare projects.

Examples of Relief Society service projects which may be financed from charity funds of the Society are—preventive and corrective health work, particularly with respect to maternity and infancy; child-welfare services of various types, including dental service for those unable to pay, and other greatly needed services for children; housekeeping service in emergencies, such as sickness and death, for those who are unable to pay, et cetera. Disbursements from Relief Society charity funds for service projects may include reimbursement for professional or other necessary workers, such as doctors and nurses, and expenditures for the necessary equipment and supplies for conducting such service projects. Service projects are designed to provide some of the needed welfare services which are not now ordinarily available from other Church funds, or from public funds.

Change in Time of Magazine Campaign and Annual Subscription Report

Suggestions have been received from many stakes that the time of the intensive, one-month campaign for *Relief Society Magazine* subscriptions be changed from the fall to the spring. We realize, however, that conditions vary from stake to stake and that it is impossible to designate any one month which would be most satisfactory to all stakes and missions. Therefore, the General Board decided at its meeting of March 26 to extend to stakes and missions the opportunity of conducting an intensive one-month campaign in the interest of the *Magazine* at any time during the year which is most convenient and timely for them, rather than to require a simultaneous campaign during the one-month period ending October 15, as formerly. It is expected that stake and ward *Magazine* representatives will continue to distribute their work throughout the year, insofar as possible, that each stake will conduct an intensive one-month campaign at the time most suited to its local conditions, and that the time of the intensive effort be uniform for all wards in the stake. Irrespective of the time of year when the intensive campaign is conducted, the annual *Magazine* subscription report will cover the calendar year ending December 31, rather than the former *Magazine* subscription year ending October 15. (See page 303 for detailed instructions.)

Membership Goals

Three years ago, the General Board inaugurated a four-year campaign to increase membership in the Relief Society to 100,000 members by the centennial year, 1942. This objective called for a membership increase of one-third, or 25,000 more than the 75,000 members who were on the rolls as of December 31, 1937.

This general goal of an increase of one-third over the enrollment as of December 31, 1937, has been applied generally in the various stakes and missions as their respective goals. It has been recognized, however, that all stakes and missions could not increase their membership at the same rate, because of varying conditions. In some districts, a large proportion of eligible women was already enrolled in Relief Society prior to the inauguration of the four-year campaign; other sections of the Church with a much greater number of potential members could easily increase more than one-third; and in still other areas, local conditions have justified some inevitable losses. In order to more closely relate the membership quota of each stake and mission to its actual possibilities, the General Board decided at a recent meeting to compute membership quotas on the basis of 60 percent of the number of Latter-day Saint women rather than on an increase of one-third over 1937 in all instances. This decision was made after a careful analysis of the membership statistics of all stakes and missions. There has been no change whatever in the announced goal of a Church-wide increase of 25,000 members during the four-year period ending December 31, 1941, in order to bring the total membership to 100,000 members by 1942. The task of enrolling the additional members has simply been reapportioned among the stakes and missions so that each district is assigned a like proportion of its eligible women as its individual goal. In order to reach our goal by the end of this year, an increase of 9,000 members is required, and there are approximately 86,000 unenrolled women from which they may be enlisted.

I call your attention especially to a little article in the *Magazine* for March, 1941, page 159, entitled, "Are You Enrolled As A Member Of Relief Society?"

When members move away from a ward, officers should urge them to affiliate in the new ward in which they locate.

Annual Dues

I am wondering if we do enough follow-up work in the matter of annual dues. Let us not hesitate to remind any member regarding her dues. I was talking with a woman the other day who works and who can not attend meetings. She was surprised to learn from the secretary that she had not paid her dues. All she needed, she said, was a reminder. I am wondering, also, if we are giving a membership card as a receipt for individual dues. I am very proud to carry my card in my handbag.

Work-and-Business Meetings

It is reported that a few wards, on work-and-business day, still prefer to carry on sewing activities while the short topic is being presented, instead of concentrating entirely on the subject at hand. It is the desire of the General Board that handwork be dispensed with during the formal topic presentation, which should cover approximately fifteen minutes. This shows proper respect to the teacher. At the close of the lesson presentation and during the informal discussion, there is no objection to handwork going forward.

In designating the ward leaders on work-and-business day, it is suggested that the one directing the work be known as "work leader," and the one directing the discussion be known as "home topic leader."

Class Leaders and Lesson Work

In the blue bulletin for November, 1940, it was recommended by the General Board that all lessons be given on the published dates for their presentation; and that if a ward class leader finds it impossible to give her lesson on the proper date, she should secure a substitute to take her place, well in advance of the day. This not only makes for the desired uniformity throughout the organization, but it enables stake officers and board members and other visitors and invited guests to know in advance when lessons are to be given in which they are especially interested, and it helps them to plan their visits accordingly. It was also urged that ward class leaders take an interest in the whole educational program, not only in the meetings where they are to conduct lessons, and that they participate in all class activity. Some teachers have felt that it is only necessary for them to attend on the day they teach. An exception to this plan would be where a class leader is regularly employed away from home, and can attend only on the day that she presents her lesson.

Social Science Lessons

For a number of years, the lessons scheduled for the fourth Tuesday of the month have been titled, "Social Service." In recent years, as the courses have referred to educational work rather than to principles of social work, it is felt that a broader title should be used which would cover both phases of the work. We shall, therefore, in the future use the title, "Social Science," for this course.

Blue Bulletins

The blue bulletins, issued by the General Board to stake and mission Relief Society presidents, should be carefully read, not only by stake presidencies, but by the entire stake board. This should be done in order that the contents may be understood by all and that the special suggestions regarding any one department may reach that department head; for example, all messages regarding the lesson work should reach the class leaders. The information in the bulletin should then be adapted, enlarged, or modified according to the needs of the wards, and passed on to them.

"Handbook of Instructions" and "Progress of the Church"

A copy of the "Handbook of Instructions" for stake presidencies, bishoprics, and other Church officers, has, through the courtesy of the Presiding Bishop's Office, been sent to all Relief Society stake presidents. It is hoped that stake officers will read the book carefully, and place it on file for reference. The answers to many questions that come up regarding Church policies are found in this volume. The "Progress of the Church," which is likewise sent to Relief Society stake presidents through the courtesy of the Presiding Bishop's Office, should also be carefully read and placed on file.

Relief Society Centennial

Our centennial is drawing near.

Only one year remains before that event. We have been greatly pleased with the interest you are manifesting, and we are interested in your plans for local observances on March 17, 1942. As has been announced, the general Church-wide celebration will be held in Salt Lake City in connection with our next April conference. The Salt Lake City stakes, because of their close-in location, and because of their desire to avoid repetition and duplication in the City, have consented to hold their commemoration exercises in connection with the Church-wide celebration in April. March 17, however, will not be overlooked by them in their local units.

Anthology of Relief Society Poems

We are pleased to announce that during the next year the General Board expects to publish a book—an anthology of Relief Society poems. In 1924, one year after the establishment of the Eliza R. Snow Memorial Poem Contest, it was decided that a selection of poems by Utah women be made with a view of publishing them in a book eventually, and a committee was appointed to take up the work.

In 1939, it was proposed that an anthology of poems by Utah women be prepared as a feature of the centennial celebration, and one year later, in 1940, it was definitely decided by the Board that an anthology of poems be published as a feature of the Relief Society centennial, to consist of prize poems designated in the annual Eliza R. Snow Memorial Poem Contest, and of other poems selected from published writings of women of the Church. Sister Annie Wells Cannon, former member of the General Board, has been authorized to prepare the anthology in cooperation with the General Board's committee on the Eliza R. Snow Memorial Poem Contest, and the work is well under way. We feel sure that the women of the Church will welcome such a volume.

Beautification

By way of follow-up work, we mention again the importance of the beautification program of the Church. What a fine picture we will have when every family has made an effort to improve its home and surroundings, and when every community in the Church has done its best to set up and maintain a standard of civic pride and beauty that will be an inspiration to every resident therein.

"Secret Pal" Movement

Questions have come to the General Board regarding the "secret pal" movement which has been adopted in a few of our local wards and branches. As was indicated in our blue bulletin of January 15, 1941, the General Board does not favor this movement within our organized units, and recommends its discontinuance. We call attention to an editorial in the *Relief Society Magazine* for November, 1939, page 746, describing the activities of this nature and setting forth the attitude of the General Board relating to them; also, we call to your attention the following excerpt from President Joseph F. Smith's *Gospel Doctrine*, page 483, on this subject:

"I would like to say that it is expected of the Relief Society . . . that they will

have a watchcare over all its organizations among the women of Zion . . . and see to it that . . . cabals are not formed, that secret combinations may not get a foothold."

We wonder sometimes if our women need a little more attention from one another. Are we sociable enough? Are we hospitable enough? Does any woman come to Relief Society and go away without anyone speaking or talking to her?

Registration of Graduate Nurses

The General Board is pleased to cooperate with the Nursing Council on National Defense by requesting stake and mission Relief Society presidents in the United States to announce, through their local Societies, the plan of the Council to take an inventory of the nursing forces of the country in order that experience and qualifications of all nurses will be available when selecting personnel in the event of an emergency. This inventory is being conducted by means of a schedule to be filled in by all *registered nurses*, irrespective of age, including those actively employed and those who are married or retired. It is believed that there may be many registered nurses not now employed in nursing work who might be available in a national emergency. Each state in the nation has its own registration bureau, and every graduate nurse should contact the bureau in her state and obtain a schedule to be filled in and returned to the bureau. In the blue bulletin of March 14, 1941, a list of addresses of registration bureaus was enclosed.

Traffic Accidents

We are wondering if Relief Society women cannot be helpful in the country's effort to lessen traffic accidents, in which over 32,000 people were killed in America last year, and thousands of others were injured. A number of our fine young people have been killed or injured in automobile accidents during the last year. Many accidents are caused through carelessness, through nonobservance of traffic rules, and through reckless driving caused by drinking. People should refuse to ride with reckless drivers or with drivers who have been drinking. Even a single drink makes a driver unsafe. A campaign for safety in this direction seems most important. We believe Relief Society women can be powerful factors in creating public opinion in the interest of traffic safety, respecting both automobiles and pedestrians.

Protection of Our Young People

The Presiding Bishopric, in a recent issue of the "Progress of the Church" has called attention to the fact that many of our young people who leave home to secure employment, attend school, or to settle in other localities throughout the United States, often lose contact with the Church. They are thus deprived of the protection which the Church provides, and of the opportunity for participation in religious activity. The Church, on the other hand, is deprived of their cooperation and help. Next to the home, the Church feels a responsibility for its young people, and feels that every effort should be made by its officers everywhere to keep in touch with them and to encourage them in Church activity. It is suggested by

the Presiding Bishopric that parents and bishops combine their efforts in this respect to the end that none of our young people lack opportunity for Church affiliation, participation, and protection, no matter where they are located. Parents can be especially helpful by informing bishops and mission presidents of the presence of young people who have moved into their localities. The Relief Society, which has branches throughout the Church, is ever ready to give its help in this direction, and to seek out Church members, and extend to them the hospitality of the organization.

Alcohol Education

Pamphlets on the "Injurious Effects Resulting from the Moderate Use of Alcohol" (note the word "moderate"), were recently mailed to the various stakes with the suggestion that they be distributed by the visiting teachers. When the supply was finally available for distribution, it was found that the number was not sufficient for distribution to every Latter-day Saint home. Accordingly, a reduced supply of pamphlets was mailed. If these pamphlets are later reprinted, you will be notified so that you may order additional copies, if desired. We hope that through these pamphlets, and other means, officers and teachers will be able to stimulate an interest in this subject, and bring about a realization of the bad results of even moderate drinking. Read and ponder over the article in the *Magazine* for April, by Dr. T. J. Howells, entitled, "A Doctor Challenges Alcohol." Let us make it our mission to develop sound and proper public opinion relative to this matter. It has been said that public opinion, when united, organized, and aroused, is more powerful than armies.

Conditions Adjacent to Military Camps

I would like to call attention to the dangerous conditions which are developing around our military camps. The Chief of Staff of the United States Army in public appeal recently said:

> "Human nature being what it is, establishments for the purpose of selling liquor are becoming increasingly active in the communities adjacent to the camps, and in some communities there has been an influx of persons of questionable reputation. Here we have on the one side a sordid business for the accumulation of money, and on the other the interest of every parent in the United States who has a son in the Army, not to mention the responsibility of the War Department to develop an army of the highest quality. This situation must be brought under control before it grows serious.
>
> "It is in this field, in the communities in the vicinity of our troop concentrations, that the War Department urgently desires the assistance of every welfare organization in the country."

I am sure we feel that the best safeguards our boys can have against temptation, vice, or sin, are proper religious ideals, good standards, and good habits well established. These make the safest armor anyone can have in moments of weakness. In addition, however, it is well for them to have proper scientific and practical information regarding those things which are destructive to both body and soul. If our boys will adhere strictly to the standards of the Church and the teachings of the Gospel, and keep themselves intelli-

gently informed, they stand a very good chance of being safe from all evil.

Relief Society women, we are sure, will discuss these serious matters with their sons, these beloved boys who are being called into training, and will warn them of all dangers. We are sure also that they will cooperate with Church authorities in any suggestions, plans, or aid which might be recommended to help fortify our boys against these evils.

The National Woman's Christian Temperance Union has recently established as its slogan, "Let us help to defend our defenders." To this end, it has "pledged its cooperation and aid in the creation of a better environment and the establishment of more recreational facilities in the vicinity of military and naval posts."

The following excerpt is quoted from a newspaper release originating at Pensacola, Florida, March 28, 1941:

> "Fifteen houses, their doors posted with signs announcing the prevalence of venereal diseases, were under quarantine here today as the Federal Government intensified its campaign to suppress prostitution near army and navy centers."

This is a marvelous step forward in the defense and protection of our boys.

Instructions At Presidents' Breakfast

President Amy Brown Lyman

Attendance Not a Prerequisite for Enrollment

The idea seems to be prevalent that a woman cannot be enrolled as a member of Relief Society until she has attended meetings three times. The General Board does not have a ruling to this effect, and wishes it to be clearly understood that attendance at Relief Society meetings is not a prerequisite for enrollment as a member. The Relief Society *Handbook*, page 182, states that "It is not recommended that new members be enrolled until it is known that they are really interested and expect to give their allegiance to the organization." While it is desirable that all members of the Society attend meetings as regularly as possible, it is recognized that there are many women unable to attend meetings because of old age, illness, employment, or other reasons, who, nevertheless, wish to affiliate with the Society and who value membership therein.

Singing Mothers For Centennial Concert

Plans are being made for a large chorus of Singing Mothers, to be composed of small delegations from the various stakes and missions, to present an evening concert as a part of the general centennial observance in Salt Lake City in April 1942. There is no requirement that singers be sent for this occasion, but the General Board extends to each stake and mission an invitation to send a delegation of nine—preferably a balanced group of three first sopranos, three second sopranos, and three altos. (See also Music Department, page 329.) Although it will be possible for comparatively few of the numer-

ous members of choruses of Singing Mothers to participate in the concert in Salt Lake, it is expected that choruses of Singing Mothers throughout the Church will be featured extensively in local observances of the Relief Society centennial in their respective wards, stakes, and missions.

Relief Society Magazine Binder

A substantial, well-made cover, into which single copies of the *Relief Society Magazine* may be inserted or removed at will, was displayed for the information of Relief Society workers, with the announcement that if the demand for such a binder warrants arrangements for a quantity order, single copies may be made available at cost, 75c postpaid. The capacity of the cover is twelve copies of the *Magazine*, and the title, "Relief Society Magazine," is stamped in gold. (Note: Because of the immediate favorable response, an order has since been placed with the manufacturer, and announcement will be made as soon as binders are available for distribution.)

Counselor Marcia K. Howells

Mormon Handicraft Shop

Counselor Howells compared the incident of 65 years ago, when a collection of handiwork by Mormon women, sent to the world's fair in Philadelphia, was returned unopened, with the present wide geographical distribution of Mormon handicraft through the medium of the Gift Shop. She commented on the concentration of skills from many lands, brought by converts to the Church, which, combined with American designs and crafts, lend great variety and interest to the stock of the Shop. Emphasis was given to the fact that many incomes are supplemented through the sale of products of home industry at the Shop, and that in some instances the entire family income is derived through this means. Growth during the past year was evident from the fact that there were more visitors at the Shop, more articles were received and sold, more individuals received incomes from this source, and more individuals, wards, and stakes subscribed for membership in the Shop.

Temple-Burial Clothing

Counselor Howells reviewed the history of the General Board's temple and burial clothing department, which was established about thirty years ago by direction of the General Authorities of the Church, for the purpose of properly preparing temple clothing. Because of reports that temple-burial clothing is sometimes improperly placed on bodies, that articles of clothing are not always made according to authorized patterns, and that the clothing is publicly exhibited in some establishments, Relief Society presidents are requested to give general supervision in their communities with respect to temple clothing which is either made or kept in stock locally, and with respect to the dressing of women in temple-burial clothing. The Relief Society stake board may appoint a responsible woman to see that clothing is properly made and placed before burial; Priesthood authorities will doubtless arrange for a like service with respect to placing temple-burial clothing for men. All stake and mission Relief Society presidents

recently received a new supply of mimeographed instructions on "Suggestions for Making Temple Burial Clothing," and "Directions for Clothing the Dead Who Have Received Their Endowments."

Counselor Donna D. Sorensen

Sunshine Workers

The General Board recommends that no additional "sunshine workers" be appointed in ward and stake Relief Societies. Wherever such workers are now functioning, they need not be relieved of this assignment at once, but it is recommended that, as soon as opportunity arises, this work be gradually transferred to the visiting teachers, inasmuch as it seems to be a logical extension of their present assignment.

One Class Leader for Each Department

The General Board recommends that only one class leader be appointed for each of the Relief Society educational departments. It is felt that the handling of this assignment alone will not over-burden any class leader now that the educational year has been reduced to eight months. Wherever a class leader is unable to conduct her class, it is her responsibility to arrange for someone to carry forward her work during the class period.

Women Urged to Get Out of Debt

Counselor Sorensen urged the women to heed the admonition of the Authorities of the Church to get out of debt. At present it would appear that there will be a period of prosperity in connection with the defense program, and it was suggested that families rid themselves of the burden of debt during this period. Women can assist their husbands in this matter by a curtailment of their own wants and by a wiser expenditure of money.

Relief Society Magazine Department

Achievement Recognition

Counselor Marcia K. Howells expressed the appreciation of the General Board for the service given by all representatives of the *Relief Society Magazine*. Because of their outstanding work last year, fourteen pages of the *Magazine* were required for the honor roll in recognition of the 519 wards and branches with subscriptions equal to 75 percent or more of their Relief Society membership. As a personal award for their services, 258 *Magazine* representatives received a year's subscription to the *Magazine* at the close of the 1940 subscription campaign.

The honor roll is divided into three classifications, according to the number of Relief Society members enrolled in the various wards or branches. The four *Magazine* representatives who obtained the highest percentages in each classification were especially congratulated at this

session, and those in attendance were introduced to the audience. (See honor roll published in the *Relief Society Magazine*, December, 1940, pages 859 to 872, for names of the twelve representatives—four at the head of each classification—and their respective wards and stakes, who were recognized at the April general conference.)

Instructions for Relief Society Magazine Representatives

Vera W. *Pohlman, General Secretary-Treasurer*

Change in Time of Magazine Campaign

THE General Board decided, at its meeting of March 26, 1941, to extend to stakes and missions the opportunity of conducting the intensive one-month campaign in the interest of the *Relief Society Magazine* at any time during the year which is most convenient and timely for them, rather than to require a simultaneous campaign during the one-month period ending October 15, as formerly. It is expected that stake and ward *Magazine* representatives will continue to distribute their work throughout the year, insofar as possible, that each stake will conduct an intensive one-month campaign at the time most suited to its local conditions, and that the time of the intensive effort be uniform for all wards in the stake.

Change in Time of Annual Subscription Report

Irrespective of the time of year when the intensive campaign is conducted, the annual *Magazine* subscription report will hereafter cover the calendar year, ending December 31, rather than the former *Magazine* subscription year ending October 15. Except for the difference in the period covered, the report forms will be the same as those used for 1940, and the objective—a subscription list equal to the number of enrolled Relief Society members—will remain the same. The ward subscription report, covering the calendar year ending December 31, will be required to reach the stake *Magazine* representative by the following January 5; the stake subscription report will be required to reach the office of the *Relief Society Magazine* not later than January 15. The honor roll of stakes and missions, heretofore published annually in the December issue of the *Relief Society Magazine* in recognition of those Relief Societies and their *Magazine* representatives reporting a subscription list equal to 75 percent or more of their total Relief Society membership, will hereafter be published in the March issue of the *Magazine*.

Because of the changed time of subscription reports, which is to become effective this year, the annual subscription report for 1941 will necessarily cover not only the entire calendar year of 1941, but also the latter part of the year 1940, in order to include all subscriptions entered since the 1940 *Magazine* subscription report was submitted, ending October 15, 1940. Accordingly, the 1941 report will cover the period be-

ginning October 15, 1940, and ending December 31, 1941.

Changes to be Noted in Printed Bulletin of Information

Stake and ward *Magazine* representatives are requested to make note of these changes in their printed Bulletin of Information for *Relief Society Magazine* Representatives; stake representatives may also attach to their own reference copy of the printed bulletin the mimeographed summary of instructions given at the April general conference of Relief Society.

Expiration Service to Individual Subscribers

All subscriptions to the *Relief Society Magazine* which began with the issue for July, 1940, or later, now have the month of expiration designated in connection with name and address of the subscriber appearing on the *Magazine*. Example:

Mrs. Magazine Subscriber,
1842 Relief Society St.,
Our Town, Everywhere.
96-3 Dec.

(The numerals are code references to stake and ward in which subscriber lives—only the designation of the month relates to expiration.) *Magazine* representatives are requested to explain this service to subscribers, so that they will know how to tell when their subscriptions will expire. It is suggested that *Magazine* representatives make it a point to refer to the subscriber's *Magazine* when entering a renewal, in order to be sure that the renewal subscription begins with the correct month, and in order to be sure that the name in which the subscription is entered is the same as that now appearing on the *Magazine*.

Expiration Service for Magazine Representatives

Beginning with the subscriptions which expire with the issue for June, 1941, and continuing thereafter, *Magazine* representatives will be notified of expiring subscriptions in their respective stakes and wards by means of the following procedure: The stake *Magazine* representative will receive each month a group of slips covering all expiring subscriptions for the month. On each of these slips will be reproduced the address label. These slips will be sorted into groups and designated according to the wards in which the subscribers live, so that the stake *Magazine* representative can distribute to the ward representative, each month, slips giving information as to the expiring subscriptions in their respective wards. It is believed that this service will be a convenience to ward *Magazine* representatives in securing renewals. It may also be advisable for the stake *Magazine* representative to make note of the number of such expiration slips delivered to each of the wards, and to obtain later a report of the number for which the ward *Magazine* representative was able to obtain renewals.

Magazine Supplies to be Sent only on Request

Hereafter, *Magazine* supplies (receipt books, order forms, business-reply envelopes) will be sent only on request. The change permitting each stake to choose the time for its one-month intensive campaign

makes it necessary for each stake to order its main supply for the year prior to the particular month of its intensive effort. *Magazine* representatives should always keep on hand a supply of the necessary receipt books, order forms, and business-reply envelopes, but these supplies should be used only for the purpose intended. Stake *Magazine* representatives are requested to follow up, whenever there is a change in ward *Magazine* representatives, to see that supplies on hand are turned over to the incoming representative, and to see that incoming ward representatives are supplied with a copy of the printed "Bulletin of Information for *Relief Society Magazine* Representatives."

Deductions from Remittances

Since business-reply envelopes have been made available to all *Magazine* representatives for transmittal of subscriptions to the *Magazine* office, deduction for postage from subscription payments enclosed with subscription orders is not allowable, except for foreign postage. Deductions for money-order or check fees are permissible. The *Magazine* office cannot assume losses which may occur in conection with remittances in the form of currency.

Complaints and Adjustments

The *Magazine* office will replace, if possible, any *Magazines* which are not received by subscribers, provided non-delivery to the subscriber is due to a mistake in the office of the *Magazine*, as, for example, if the *Magazine* office should send the *Magazine* to an address other than that submitted with the subscription, or if the *Magazine* office fails to enter a subscription which has actually reached the office. In those instances where amends cannot be made by supplying the missing numbers because, in the meantime, the supply of such numbers has been exhausted, amends will be made by extending the subscriber's subscription for a corresponding number of months. In all instances where non-receipt of the *Magazine* does not appear to be the fault of the *Magazine* office, no adjustment will be made. If, for example, a subscriber does not receive the *Magazine* because of failure to notify the *Magazine* office of change of address, or because the address entered with the subscription was incomplete, or the name inaccurate, the *Magazine* office does not feel obligated to make adjustments. In order to reduce to a minimum the complaints and dissatisfaction of subscribers, *Relief Society Magazine* representatives are urged to be sure to enter complete and correct names and addresses when submitting *Magazine* subscriptions, and to notify the *Magazine* office immediately of any complaints or instances of non-delivery of the *Magazine*. Carelessness of the *Magazine* representative in these respects, and the resulting inconvenience and dissatisfaction to subscribers, may cause the loss of subscriptions. Do not use the subscription order form when sending a complaint or other communication to the *Magazine* office; use ordinary correspondence or business-size letter paper, or a postcard.

Directing Magazine Activities Through The Union Meeting

Leone G. Layton

Counselor, Wells Stake Relief Society

THE most important part of the work of a stake *Magazine* representative is, in my opinion, to help ward *Magazine* workers to be truly *Relief Society Magazine representatives*. It is just as important for *Magazine* representatives to be familiar with all phases of Relief Society work as for any other officer. They should know the objectives of the Society, its history, its accomplishments, the reasons for future hopes, why we are desirous of greater membership, the reasons for visiting teaching—in short, they should truly be representative Relief Society women. They should value their calling and see in it the great possibilities of missionary work for the Society and their Church. They must have a sincere desire in their hearts to let their sisters know of the opportunities and development that await them.

Wells stake is the largest in the Church in membership. We have ten large wards, and so our representatives have to secure a large number of subscriptions. However, we try not to think of percentages, except as a measuring stick to see how many of our sisters we are reaching. Our desire is to let every woman in our stake have the "Voice of Relief Society" in her home. We feel that any home is a better place to live if it has the influence that our *Magazine* brings.

In my work in Relief Society, I have yet to meet a sister who does not want to fully measure up to the requirements of her calling. Our problem as stake leaders is to be effective enough in our work to help her to measure up to her desires. Naturally, we can be of greatest assistance to *Magazine* representatives through our union meeting work.

The first *Magazine* meeting held at the beginning of this season's intensive drive was in the home of one of the stake Relief Society executives, and was social in nature. We invited the ward executive officer in charge of *Magazine* work (this was in most instances a counselor) and the *Magazine* representative of each ward. It is just as important for executive officers to have a vision of the *Magazine* work as it is for the representatives. Because the meeting was social in nature, there was a friendly spirit; the new workers became acquainted easily and a fine enthusiasm was felt. At this meeting, the sisters were given an opportunity to really get acquainted with the *Magazine*—to see it in a new light. Study of the *Magazine* showed them that each issue is so planned that the needs of our sisters all over the world may be met, and that all may feel the unity in our organization. The *Magazine* must remember our sisters in Africa, Australia, Asia, Europe, the islands of the sea, the countries of South America, Alaska, Canada and Mexico, as well as those living in all parts of the United States. All are one in the Gospel.

We carefully analyzed the latest issue of the *Magazine*. Its theme was

pointed out, and attention was called to the relationship between the cover picture and content; articles and stories were evaluated, and their appropriateness for the issue was revealed. The sisters were advised that each issue is similarly planned, and they were encouraged to carefully analyze each one in order that they might properly interpret it to others. This study of the *Magazine* made the women feel that they really knew it; what really counted, they were converted to its worth.

At the close of this first meeting, every sister was asked to express her feeling toward the work, and a very inspirational "*Magazine* testimony meeting" was held.

There was no necessity for constant check-up during the campaign. The sisters were told that, knowing how busy they were, we would not bother them with calls, but we would welcome calls from them as progress was made. Knowing how sincere was our interest, they kept us informed at frequent intervals. The final reports came in promptly and accurately.

At the second union meeting, held after the campaign, we discussed our progress. We decided that as our objective was, after all, not merely numbers of subscriptions, but the "Voice of Relief Society" in every home, our real work was facing us. It was not enough to make sure that the *Magazine* was in every home, but we must see that it benefited the subscriber to the fullest extent. How could this be accomplished? It was suggested that inasmuch as ward executives set forth the policies and standards of Relief Society in their wards, we might, as unobtrusively as possible, begin by helping these busy women to get full benefit from our *Magazine*. Then we could reach out further. We planned to do this in some such way as the following: "Have you read the article on the Constitution this month?" If they had not, we would try to interest them in it. Whenever the sisters see the *Magazine* representative, we want them to think of the *Magazine*, not in terms of, "She'll ask me to subscribe for it," but rather, "She has something interesting to tell me."

The third union meeting was spent in furthering our plans to represent the *Magazine* adequately. Of course, we have all encountered women who say they simply have no time for reading. We prepared to break down their defense.

Articles on reading were studied, such as, the value of reading, what our reading should do for us, how we might cultivate the reading habit, what constitutes correct reading habits for children in the home, what type of magazines we should put before our young people, how time for reading might be programmed.

Suggestions were made for follow-up work on subscriptions; for example, we recommended that a slip of paper be given out at the door on Relief Society day, asking such questions as, "Are you preparing to renew your subscription?" or "Have you read such-and-such an article this month?" It might contain a simple statement, such as, "Be a friend to your neighbor—tell her of the *Relief Society Magazine*."

The value of the *Magazine* to particular groups was the topic for discussion at the fourth union meeting —the value to the ward president, the value to visiting teachers, the value

to enlistment workers, et cetera. Then, we discussed the comparative value to the ward organization of a *Magazine* representative who, in reality, adequately represented the *Magazine*, and one who was merely a "subscription-getter." We decided that the work of the *Magazine* representative was as great or as small as she chose to make it; that the *Magazine* was largely dependent on its interpreters, and representatives should study that they might interpret better and thus help build our organization.

In evaluating the *Magazine*, a magazine menu entitled, "Balanced Rations for a Periodical Table," from the book, *What Shall I Read*, was placed in the hand of each woman. The menu included the types of magazines considered necessary to a well-balanced diet. The following are some of the interesting listings: Grace before Meat—Religious Magazines; Soup—Picture Magazines; Roasts—Quality Magazines; et cetera. If our *Magazine* were completely meeting the needs of its readers, then through the year it should contain some of each kind of "food" indicated in this menu. We checked our *Magazine* against the listing. It was a great satisfaction to find that the quality and variety of content in our own *Magazine* measured up to what is considered necessary to a wholesome, well-balanced, magazine-reading diet. We went from that discussion very proud to be *Relief Society Magazine* representatives.

Although we regard our program as year-round, our last union meeting of the season of necessity was a preparation meeting for the next fall's intensive work, inasmuch as we hold our one-month intensive campaign in the fall. At this union meeting, each representative prepared a concise report of her accomplishments and hopes. We checked up on ourselves to see if we were by any chance still "subscription-getters," or if we had in reality become ward officers. We evaluated our work to see if we had accomplished our objectives in interpreting a reading program and if our sisters were feeling our friendly interest in them.

Mormon Handicraft Department

Mormon Handicraft Marches On

Lucile W. Wolf, manager of the Mormon Handicraft Gift Shop, demonstrated a variety of unique and attractive articles from the Shop which sell unusually well, and emphasized the importance of good materials, care in the selection of colors, and perfection in workmanship. She told of the increasing demand for certain articles which is extending to a growing number of women the opportunity for marketing their handiwork. As the first example of stake-wide participation, she told of the Nampa Stake Board Relief Society, which has sponsored the making of saleable articles in all wards of the stake, netting hundreds of dollars for the several women consigning their handiwork to the Shop.

Women were urged to specialize in designs which have historic interest, such as the seagull, the sego

lily, wheat and pioneer motifs. The coming Relief Society centennial in 1942 and the Utah centennial in 1947 are expected to center interest on the Society and the State, increasing the demand for Mormon handicraft.

How Relief Society Can Encourage Handicraft

Appealing to leaders of Relief Society work meetings to take advantage of the time allowed for handiwork, Luella N. Adams, member of the General Board's Mormon Handicraft Committee, spoke of the importance of preserving native American skills and also those brought from foreign lands by converts to the Church. She encouraged work leaders to seek out women with special skills in handiwork, and to arrange for them to teach others at the monthly work meeting. Although the principal purpose of this meeting is to sew for the needy, welfare sewing service ordinarily does not occupy the entire time of all the women in attendance, and many of them welcome the opportunity to teach and learn handiwork of various types, such as tatting, netting, crocheting, knitting, weaving, and fine quilting. Opportunity for creative expression on this day will arouse interest and enthusiasm in the work meeting and may also be the means of bringing into the Society as new members many women who can make a valuable contribution.

Work Department

Sewing Exhibits

Of special interest to sewing leaders, as well as to other Relief Society workers, were the exhibits representative of three types of sewing projects—remodeled used clothing, utilization of knit-goods remnants, and clothing made from new material in Relief Society work meetings. These exhibits were on display Wednesday afternoon and all day Thursday in Whitney Hall, where the sessions on Mormon Handicraft and the Relief Society work department were held. The exhibit of remodeled clothing was arranged by Adelia Busch, manager of women's department, Northern Utah Region of Church welfare program, who talked on conservation of clothing, and who distributed, upon request, hundreds of paper patterns of designs well adapted to the utilization of used clothing. Emma G. Phillips, president of Liberty Stake Relief Society, described not only the special project conducted by the Tenth Ward, where remnants of knit goods were converted into a variety of clothing, but exhibited many useful novelties made at the Relief Society work meetings in her stake. The representative array of clothing made from new materials was selected and arranged by Emma J. Barton, manager of women's department, Salt Lake Region of the Church welfare program, who told of the value to the Salt Lake Regional storehouse of the sewing service given during the 1940-41 season at the regular monthly ward sewing meetings of Relief Societies of the Salt Lake Region.

Relief Society At Work

(a) *Conservation*

Adelia Busch, manager of women's department, Northern Utah Region of the Church welfare program, emphasized the opportunity presented by the Relief Society work meeting for teaching and demonstrating the importance of consistent remodeling of clothing as a means of family economy.

Many women who come to the welfare sewing center have never used a needle and know nothing about drafting or using patterns or cutting materials. She decried the general lack of information and skill on the part of mothers and homemakers in making the best use of the materials at hand, in using a needle, and in drafting or using patterns and cutting materials. Most women, however, are eager and willing to learn to help themselves if given the opportunity.

At the Church welfare sewing center of the Northern Utah Region, one day a week is set aside as "opportunity day," when anyone is welcome to come for advice or to secure patterns to help them with their sewing in the home. Following is an example of the value of this service. One woman reported that she had six boys, but that only two of them could go to Church at the same time, as the family could afford to buy only one large jacket and one smaller one, and that the three larger boys and the three smaller ones were taking turns going to Sunday School. This mother was taught to make the required jackets from used coats which were made available to her, the only cost being 55 or 60 cents per jacket for the necessary elastic and zippers. The next week all six of her boys were in attendance at Sunday School.

A little personal attention opens a new world of interest and activity for mothers.

Stating that wasted clothing is extravagance, that the remodeling of clothing is not a sign of poverty, but of good judgment and economy, Mrs. Busch appealed to work leaders to make a valuable contribution to the general welfare and social adjustment of the people of the Church by converting them to the good sense and economy of remodeling and properly caring for the clothing they already have.

(b) *Ingenuity*

Emma G. Phillips, president of Liberty Stake Relief Society, described the experimental project in the use of remnants of knit goods which was conducted at work meetings during the 1940-41 season by the Tenth Ward Relief Society of this stake, at the suggestion of the General Board. Twenty-five women participated in this project, giving a total of 191 hours of sewing service. The total cost of the remnants, findings, and supplementary material was $14.17, from which a variety of 37 articles was made at an average cost per garment of 38 cents.

(c) *Welfare*

Emma J. Barton, manager of the women's department, Salt Lake Region of the Church welfare program, told of the value of and some of the problems involved in the sewing

service given in the interest of the Church welfare program by the Relief Societies of the Region at the monthly sewing meeting during the 1940-41 season. This project was conducted as an experiment, under the direction of the General Board, and in cooperation with the Salt Lake Region. Now nearing successful completion, this project has demonstrated the effectiveness and values of this type of Relief Society cooperation with the Church welfare program, chief among which Mrs. Barton listed the three following factors:

1. The project has stimulated an awareness of the Church welfare program among hundreds of women, who, because of their fortunate financial conditions, are not otherwise brought into close contact with the welfare phase of Church work, and who have now had opportunity to labor with their hands to help provide for those less fortunate than themselves.

2. It has provided a uniform program for the monthly Relief Society work meeting which has been both instructive and productive.

3. By producing about 3,500 articles, such as percale dresses and aprons, and outing, broadcloth and crepe sleeping garments, the Relief Societies relieved the regional sewing center to such extent that it was able to devote more time to the production of overalls, corduroy pants, work shirts, etc., made in connection with a training project in the operation of commercial power machines. Many women and girls, after a six-month training course on these machines, are placed in private industry.

Better Buymanship

Leda T. Jensen

Relief Society General Board Member

WOMEN receive varying degrees of training for the manifold duties of homemaker. Some have formal, academic training, others receive their only training in the home of their parents in a very informal way. Many are continually striving to become more efficient in the home through attendance at classes conducted by state agricultural colleges, by the Parent-Teacher Association and other adult groups, by reading current periodicals and other literature, and by listening to radio programs. Our economic status, our health and that of our family, the size of our family, and our desire to improve, determine the amount of time we have and are willing to devote to self-improvement in the field of homemaking.

The importance of the home is being recognized more and more by individuals and organizations interested in the welfare of mankind. There is no more important work for women than that of homemaker and mother, but all too often a girl receives far less concentrated, consciously directed training for this important part of her life than for almost any other field of interest. Every mother deserves credit for all the help she gives her daughters in preparation for building their own homes, but changing concepts of the techniques of homemaking problems require our constant attention if we

desire to learn and to grow in our ability to provide better homes.

So, the General Board feels that any discussion carried forward on work-and-business day should center around subjects related to the home —homemaking subjects, which will help us to help ourselves in the most practical ways. We wish again to emphasize that discussions on this day are optional, depending on the time available and the needs of the wards. They should not detract from the successful completion of needed supplies for the poor and unfortunate. Also, the treatment of the subjects should be free, easy, and informal, and the discussion method of teaching used.

For the past three years, we have offered for your consideration the important subject of nutrition. This year, 1940-41, the lessons have been published in the lesson department of the *Relief Society Magazine*. The same procedure will be followed for 1941-42, and the subject to be presented is consumer buying under the interesting, general title, "Better Buymanship." There are four definite activities connected with the homemaker's consumption program; namely, those of manager, buyer, user, and citizen. The lessons outlined will discuss problems connected with the consumer as buyer, and a further limitation, necessary because of time, will confine the subject to better buymanship of fabrics and clothing.

There are several definite and important reasons why this subject has been chosen. These reasons are brought out in the first lesson of the course which will be published in the July issue of the *Magazine*. We feel that you will see the wisdom in the choice when you read the first lesson and those that follow, and when you try to incorporate in your buying the knowledge contained in the course, "Better Buymanship."

Membership Department

Appreciation, Report,[1] and Recommendations

Rae B. Barker

Relief Society General Board Member

THE splendid effort sustained for three consecutive years in the membership-building program is genuinely appreciated by the General Board, both for effort and accomplishment. Many have worked courageously against great odds. Much has been done and much more can be done. The growth in membership during the past three years is unparalleled by any similar period in the life of the organization. The greatest increase in any one year previous to 1938 was, in round numbers, 3,500 in 1921. The average yearly increase during the three years of the present membership campaign is above 5,000.

We recognize for outstanding achievement in membership increase

[1]For membership report, see page 314.

the following missions with 75 percent or more of their families represented by Relief Society members: Brazilian, Argentine, Samoan, Mexican, Tongan, New Zealand, Tahitian, and New England; and the following stakes: Juarez, Big Horn, Wayne, Snowflake, San Juan, Panguitch, Moapa, St. Joseph, and Deseret.

We also recognize the following missions which have made the greatest increases from 1937 to 1940: Texas, Northwestern States, Mexican, New England, Western States, East-Central States, and Eastern States; and the following stakes: Seattle, Denver, Portland, Carbon, and Oakland.

The percentage of increase in each instance is shown in the table on pages 318 to 320. (Representatives of these stakes and missions who were in attendance at conference were introduced individually at the evening reception, by Belle S. Spafford, of the membership committee, and their membership gains were announced.)

We are happy to greet the new workers who are with us for the first time. For their information, and by way of review for others of us, a brief statement about the present four-year membership-building program may be appreciated. The term "membership-building" has a double connotation—(1) building the individual through opportunities which come with membership in Relief Society, and (2) building the organization through the added strength of new members. At the close of 1937, when Relief Society membership was approximately 75,000, a campaign was launched for a Church-wide increase of one-third, or 25,000 additional members, in order to bring the enrollment to 100,000 by 1942, our centennial year —a goal consistent with the number of eligible women in the Church.

One hundred thousand members by 1942 is only the numerical measure of our objective. We need to remind ourselves often that the real purpose in the membership campaign is to extend the benefits of Relief Society to more women; to gather in our Latter-day Saint women to enjoy the Gospel as it is expressed through Relief Society. Missionary work has been curtailed in many countries. Perhaps it is time to do more missionary work at home. Far too many are missing what our Church offers to its women. Women, especially in the first half of the past century, struggled hard to get recognition and privileges such as have been extended to us in this organization. They worked with great devotion to woman's cause, knowing all the time that not they, but those who followed, would enjoy the full fruits of their efforts. We can best show our gratitude for the woman's organization in our Church by making a real effort to bring it to others, so they too may share its benefits.

General Board Recommendations For Membership Campaign

The General Board makes the following recommendations for the remainder of the year 1941 in the interest of membership:

(1) That an intensive membership-building program be conducted during the remaining nine months of the year (1941) rather than during the limited period of three months (October 1 to December 31), as heretofore.

(2) That a membership-building program be conducted during the summer with the assistance of visiting teachers, directed

by ward presidents and membership coordinators; that during the months of June, July, August and September, visiting teachers be given helpful membership instructions at the regular monthly work-and-business meeting when they report their regular visits.

(3) That a membership department be conducted in connection with each union meeting held during the remainder of 1941. In view of the fact that most stakes will not hold union meetings during the month of May, it is recommended that a special stake meeting in the interest of membership efforts during the summer months be held in May.

(4) That ward Relief Society conference programs for 1941 include some interesting phase of membership building.

Membership Pictographs

A COLORFUL array of membership pictographs (blue lettering and characters on a cream background, with the goal line in bright red) extended across the entire forty-foot rostrum in the Assembly Hall throughout the first day of the conference, and was also displayed at the evening reception. This huge chart, rearranged and greatly reduced in size, is reproduced on pages 321 to 324, portraying the 1940 ratio of Relief Society members in relation to the number of Latter-day Saint families in each stake and mission. In fitting this reproduction to the pages of the *Magazine*, the actual figures relating to each stake and mission have been omitted, but appear in the form of a separate table on pages 317 to 320. Three large supplementary summary charts were also displayed. The entire exhibit, which was explained at the officers' meeting by the General Secretary-Treasurer, and at the membership department by Rae B. Barker, chairman, served to demonstrate and emphasize the individualized membership goal of each stake and mission, formerly considered in terms of a membership increase of one-third over 1937 by the end of 1941, and now designated as 60 percent of Latter-day Saint women in the respective stakes and missions. (See page 294.)

Church-wide figures indicate that during the first three years of the four-year campaign to bring the membership to 100,000 by 1942—which means by the end of 1941—a gain of 21 percent representing 16,000 members has been made; that the present membership of 91,064 represents 51 percent of the approximate total of 177,000 women in the Church; and that there are more than 86,000 unenrolled women from which to draw the 9,000 additional women which must be enrolled this year in order to attain the centennial goal of 100,000 members. This means that, in general, 1 of every 10 unenrolled women must be enlisted.

Each character in the charts represents 10 percent of *all* the women in the particular stake or mission to which it relates, based on number of Latter-day Saint families reported in their respective annual reports for 1940. The dark women represent the proportion of women in each stake who are now enrolled; the outlined characters represent the proportion of women in each stake who are *not* enrolled. The vertical

line running through each section indicates the 60 percent goal, emphasizing the fact that the new individualized goal puts all stakes and missions on an equal footing with respect to their possibilities. Those stakes and missions where the line of dark women marches right up to the goal line have reached the established quota; where the line of dark women extends beyond this line, the goal has been exceeded; those instances where the line of dark women has not reached the goal line indicate the stakes and missions on which the Society is depending for the total increase of 9,000 members to be gained during 1941.

Because there are no compiled data showing the number of eligible women in the stakes and missions, the number has been estimated as being the same as the number of Latter-day Saint families, on the assumption that there is approximately one woman in each family who is eligible for membership in the Society. It is recognized that there are no women in a small proportion of the total families, but inasmuch as only 6 of every 10 families are required to be represented in order to reach the goal, it is believed that the margin of 4 of every 10 families is ample to allow for those homes in which there are no eligible women. This factor will also be offset somewhat by the fact that in some families there are two or more women eligible for membership. The *possibility* of enrolling women from at least 60 percent of the families has already been demonstrated by a group of 66 stakes and missions, whereas only 38 stakes and missions have made increases of one-third or more since 1937.

A few examples will serve to more clearly explain the reason for shifting the basis for computing the membership quotas of the different stakes and missions. Seattle Stake, which has made the exceptionally fine record of an increase of 91 percent since 1937, nevertheless had only 35 percent of its eligible women enrolled by the end of 1940. Compare this situation with Wayne Stake, which has added so few members during the past three years that its rate of increase is only 6 percent. The reason for this small increase is at once evident when it is found that Wayne Stake actually has 81 percent of its women enrolled, that it evidently had 75 percent enrolled in 1937, and, therefore, that it is beyond the range of possibility for this stake to increase its membership by one-third, unless it were able to enroll a woman from every family in the stake and a few others as well. Even though Seattle Stake has nearly doubled its membership since 1937, there still remains a group of about 700 unenrolled women in the stake from which it will strive to enroll the additional 263 members required in order to bring its ratio up to 60 percent.

The final status of each stake at the end of 1941 will be computed on the number of Latter-day Saint families in the stake *at that time*. This fact will be especially appreciated by those wards and stakes where the Church population has *declined* during the past three years through removal to newer residential sections, cutting into membership gains previously made and reducing the number of unenrolled women from which new members might be drawn. An example of the

effect of such a situation on Relief Society membership may be seen with respect to the Hawaiian Mission. Instead of an increase in membership during the past three years, this mission reports the *loss* of *more than one-fourth* of its members. This may have been due to removal from the mission, or to a more accurate report of membership. In either case, it would be unfair to expect this mission to increase one-third over a *former larger* enrollment. To do so would mean requiring this mission to enroll every Latter-day Saint woman in the mission and a considerable number of non-members of the Church as well. The inequality of requiring Seattle Stake to enroll only 1 of every 4 women, and requiring the Hawaiian Mission to enroll 5 of every 4 women is readily apparent. It is noted, however, that despite its losses, the Hawaiian Mission has more than reached the goal of 60 percent.

Chart 2 (reproduced on page 317) shows that 66 stakes and missions have already reached or exceeded the 60 percent goal, but there are still more than 15,000 unenrolled women in their midst from which they may continue to build even further. Some stakes, despite their best efforts, may be unable to reach the 60 percent mark, and, therefore, the enrollment of more than 60 percent of the women in some of the other stakes will help considerably in bringing the total membership to the grand total of 100,000 by the end of this year. In the second group are 31 stakes and missions which closely approach but have not yet reached the goal; in order to do so they must, during 1941, enlist, on the average, 1 of every 8 unenrolled women in their localities. In the third group are 41 stakes where from 40 percent to 50 percent of the available women are enrolled; they should enroll on the average 1 of every 4 unenrolled women in their wards. The fourth group consists of 19 stakes and missions where only about one-third of the women are members of the Relief Society; they have a larger field in which to work and need to enlist at least 1 of every 3 women. Although there are only 4 stakes in the fifth group, with rates of from 20 to 30 percent, nevertheless, these 4 stakes, if they reach the 60 percent goal, will supply one-fourth of the additional 9,000 members needed, for in these 4 stakes alone there are 5,000 unenrolled women from which at least 2,300 additional women should be enrolled in order to bring this group up to the goal line; these stakes should work for 1 member from every 2 unenrolled women in their wards.

Stakes and missions will designate as membership goals for their local Relief Societies 60 percent of the Latter-day Saint families on record in each respective ward and branch.

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*Editor's Note: Pictographs were planned by Vera White Pohlman, General Secretary-Treasurer, and prepared under her direction.

CHART 2

IN WHICH GROUP ARE YOU ?

FIND YOUR APPROXIMATE RATIO IN CHART 3 — YOUR EXACT FIGURES IN TABLE 1

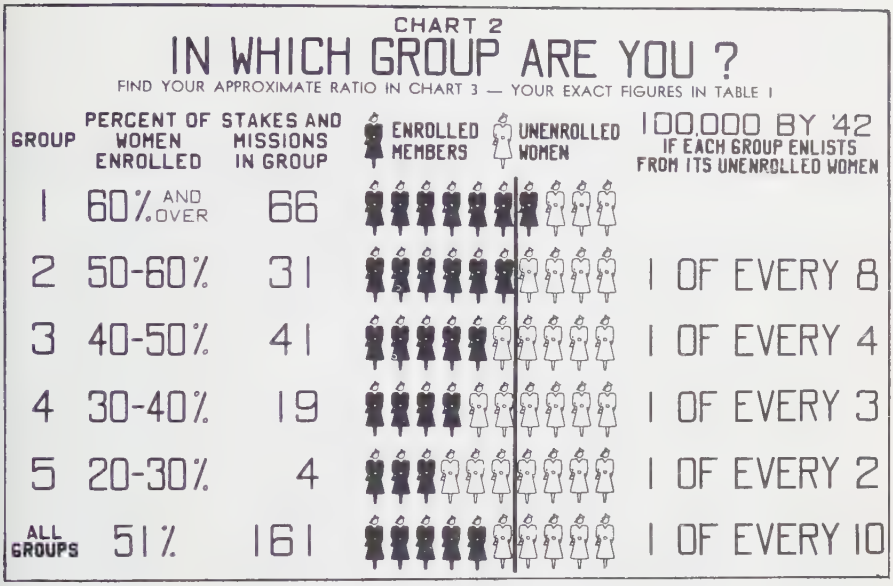

GROUP
PERCENT OF WOMEN ENROLLED
STAKES AND MISSIONS IN GROUP
ENROLLED MEMBERS
UNENROLLED WOMEN
100,000 BY '42
IF EACH GROUP ENLISTS FROM ITS UNENROLLED WOMEN
1 60% AND OVER 66
2 50-60% 31 1 OF EVERY 8
3 40-50% 41 1 OF EVERY 4
4 30-40% 19 1 OF EVERY 3
5 20-30% 4 1 OF EVERY 2
ALL GROUPS 51% 161 1 OF EVERY 10

TABLE 1

RELIEF SOCIETY MEMBERS IN RELATION TO NUMBER OF L.D.S. FAMILIES

1940

Based on Data Reported by Stakes and Missions in 1940 Relief Society Annual Reports

(Note: The data presented in this table are in support of Chart 2 (above) and Chart 3 (pages 321 to 324). In preparing this table adjustments were made with respect to stakes and missions affected or created by division since 1937. Stakes and missions are listed in Table 1 according to rank, based on their respective percentages of Relief Society members to total women — the number of L.D.S. families being considered as the equivalent of total women.

The approximate ratio of enrolled women, counting each character as 10 percent, is shown for each stake and mission in alphabetical order in Chart 3, which also shows the rank by means of which the exact figures for each stake and mission may be found readily in Table 1.

The table also shows the numerical and percentage growth in membership from December 31, 1937, to December 31, 1940. Membership losses since 1937 are indicated by a minus sign (-) preceding the figures in these same columns.

The figures in the two right-hand columns — the number of additional members required to bring the stake or mission to the Relief Society membership goal of 60 percent of L.D.S. families, and the number of unenrolled women from which they may be enlisted — will either increase or decrease as the number of L.D.S. families changes, and therefore these figures, representative of the situation at the end of 1940, should be used only as a general guide with respect to quotas for 1941. The ratio of each stake and mission in relation to the 60 percent goal will be computed at the end of 1941 on the number of families reported at that time.)

Rank	Stake or Mission	Increase 1937-40		Relief Society Members in Relation to Families			Additional Members Required (See note page 317)	Unenrolled Women (See note page 317)
		Number	Percent	Number L.D.S. Families	Number Members	Percent		
	GROUP 1 60 PERCENT AND OVER	—	—	49,235	33,873	68.80	—	15,362
1	Brazilian	19	35.18	47	73	155.32	—	—
2	Argentine	33	24.09	135	170	125.93	—	—
3	Samoan	- 22	- 4.92	374	425	113.64	—	—
4	Mexican	139	76.37	287	321	111.85	—	—
5	Tongan	41	23.16	204	218	106.86	—	—
6	New Zealand	160	37.04	560	592	105.71	—	—
7	Tahitian	- 11	- 4.15	254	254	100.00	—	—
8	Juarez	10	6.49	174	164	94.25	—	10
9	Big Horn	134	20.97	906	773	85.32	—	133
10	Wayne	20	5.69	459	371	80.83	—	88
11	Snowflake	126	23.91	825	653	79.15	—	172
12	San Juan	73	24.66	472	369	78.18	—	103
13	Panguitch	74	18.18	623	481	77.21	—	142
14	Moapa	131	29.24	765	579	75.69	—	186
15	St. Joseph	16	2.65	822	620	75.43	—	202
16	Deseret	110	18.49	935	705	75.40	—	230
17	New England	42	75.00	131	98	74.81	—	33
18	Benson	89	14.13	967	719	74.35	—	248
19	Moroni	23	5.05	645	478	74.11	—	167
20	Smithfield	185	36.63	958	690	72.03	—	268
21	Eastern States	110	63.95	392	282	71.94	—	110
22	Alberta	74	12.94	908	646	71.15	—	262
23	Garfield	19	4.59	609	433	71.10	—	176
24	San Luis	58	15.51	615	432	70.24	—	183
25	Millard	126	24.14	929	648	69.75	—	281
26	North Sanpete	- 32	- 4.34	1,015	705	69.46	—	310
27	Bear Lake	85	16.83	851	590	69.33	—	261
28	St. Johns	86	28.01	567	393	69.31	—	174
29	Canadian	8	6.95	178	123	69.10	—	55
30	Emery	53	6.68	1,237	847	68.47	—	390
31	Moon Lake	- 2	- .78	376	256	68.09	—	120
32	South Sanpete	86	12.32	1,165	784	67.30	—	381
33	Mount Graham	106	21.20	903	606	67.11	—	297
34	Phoenix	107	40.84	552	369	66.85	—	183
35	Hawaiian	-169	-26.24	711	475	66.81	—	236
36	East Central States	191	73.13	680	452	66.47	—	228
37	Texas	305	123.98	832	551	66.23	—	281
38	Northwestern States	613	77.59	2,134	1,403	65.75	—	731
39	Zion Park	37	10.76	580	381	65.69	—	199
40	Raft River	9	4.86	296	194	65.54	—	102
41	Rexburg	328	36.69	1,867	1,222	65.45	—	645
42	St. George	43	7.30	972	632	65.02	—	340
43	Duchesne	70	36.84	402	260	64.68	—	142
44	Bannock	47	15.41	546	352	64.47	—	194
45	Minidoka	108	28.57	754	486	64.46	—	268
46	North Central States	81	30.92	537	343	63.87	—	194
47	Lethbridge	82	22.04	711	454	63.85	—	257
48	Portneuf	102	25.69	783	499	63.73	—	284
49	Carbon	425	60.63	1,770	1,126	63.62	—	644
50	Bear River	99	11.12	1,557	989	63.52	—	568
51	Franklin	108	17.68	1,137	719	63.24	—	418
52	Teton	58	15.38	691	435	62.95	—	256
53	Yellowstone	167	30.53	1,137	714	62.80	—	423
54	Blackfoot	229	33.53	1,457	912	62.60	—	545
55	Reno	45	23.81	374	234	62.57	—	140
56	Kanab	22	6.79	556	346	62.23	—	210
57	Oneida	65	11.38	1,029	636	61.81	—	393
58	Sevier	94	17.41	1,026	634	61.79	—	392
59	Santaquin-Tintic	6	1.35	733	450	61.39	—	283

Rank	Stake or Mission	Increase 1937-40		Relief Society Members in Relation to Families			Additional Members Required (See note page 317)	Unenrolled Women
		Number	Percent	Number L.D.S. Families	Number Members	Percent		
60	Taylor	61	14.02	809	496	61.31	—	313
61	Star Valley	119	25.00	971	595	61.28	—	376
62	North Sevier	31	8.68	638	388	60.82	—	250
63	South Sevier	71	14.73	914	553	60.50	—	361
64	Cassia	30	18.40	321	193	60.12	—	128
65	Southern Arizona	43	14.93	551	331	60.07	—	220
66	Shelley	97	21.37	919	551	59.96	—	368
	GROUP 2 50 - 60 PERCENT	—	—	41,304	22,291	53.97	2,491	19,013 *
67	Nebo	112	22.05	1,039	620	59.67	3	419
68	Malad	39	7.24	978	578	59.10	10	400
69	North Idaho Falls	133	27.82	1,047	611	58.36	17	436
70	Gunnison	66	19.41	697	406	58.25	12	291
71	Cache	93	10.57	1,673	973	58.16	31	700
72	Western States	198	49.62	1,199	694	57.88	25	505
73	Lost River	63	25.40	545	311	57.06	16	234
74	Uintah	183	37.81	1,170	667	57.01	35	503
75	Nampa	61	26.29	515	293	56.89	16	222
76	Montpelier	66	11.87	1,098	622	56.65	37	476
77	Australian	22	11.52	377	213	56.50	13	164
78	Palmyra	59	8.87	1,309	724	55.31	61	585
79	Morgan	24	9.41	510	279	54.71	27	231
80	Nevada	88	25.21	799	437	54.69	42	362
81	Wasatch	129	23.89	1,226	669	54.57	67	557
82	Hyrum	49	7.96	1,223	665	54.37	69	558
83	Beaver	22	4.84	878	477	54.34	50	401
84	Maricopa	147	24.83	1,371	739	53.90	84	632
85	Twin Falls	110	47.01	639	344	53.83	39	295
86	Logan	104	12.26	1,779	952	53.51	115	827
87	Uvada	54	23.48	532	284	53.38	35	248
88	Juab	15	3.17	916	488	53.28	62	428
89	Rigby	144	19.51	1,658	882	53.20	113	776
90	Idaho	28	11.72	508	267	52.56	38	241
91	Southern States	310	43.91	1,934	1,016	52.53	144	918
92	European Missions	2	.04	8,659	4,483	51.77	712	4,176
93	Woodruff	78	19.26	936	483	51.60	79	453
94	Utah	237	40.72	1,591	819	51.48	136	772
95	Burley	106	21.54	1,165	598	51.33	101	567
96	Box Elder	119	12.53	2,094	1,069	51.05	187	1,025
97	South Los Angeles	227	56.61	1,239	628	50.69	115	611
	GROUP 3 40 - 50 PERCENT	—	—	44,984	20,567	45.72	6,423	24,417
98	Boise	94	37.75	687	343	49.93	69	344
99	Portland	173	71.49	835	415	49.70	86	420
100	Parowan	170	27.07	1,614	798	49.44	170	816
101	Timpanogos	66	20.12	802	394	49.13	87	408
102	South Davis	193	28.76	1,760	864	49.09	192	896
103	Blaine	93	25.20	1,029	462	48.90	155	567
104	Central States	54	13.27	946	461	48.73	107	485
105	Young	25	14.71	401	195	48.63	46	206
106	California	265	37.59	1,999	970	48.52	229	1,029
107	San Diego	30	28.57	279	135	48.39	32	144
108	Idaho Falls	166	32.87	1,388	671	48.34	162	717
109	North Weber	175	22.46	1,982	954	48.13	235	1,028
110	Gridley	40	22.86	447	215	48.10	53	232
111	Long Beach	173	44.70	1,165	560	48.07	139	605
112	South African	- 46	-29.49	229	110	48.04	27	119
113	Los Angeles	126	38.53	948	453	47.78	116	495
114	Tooele	251	46.65	1,659	789	47.56	206	870

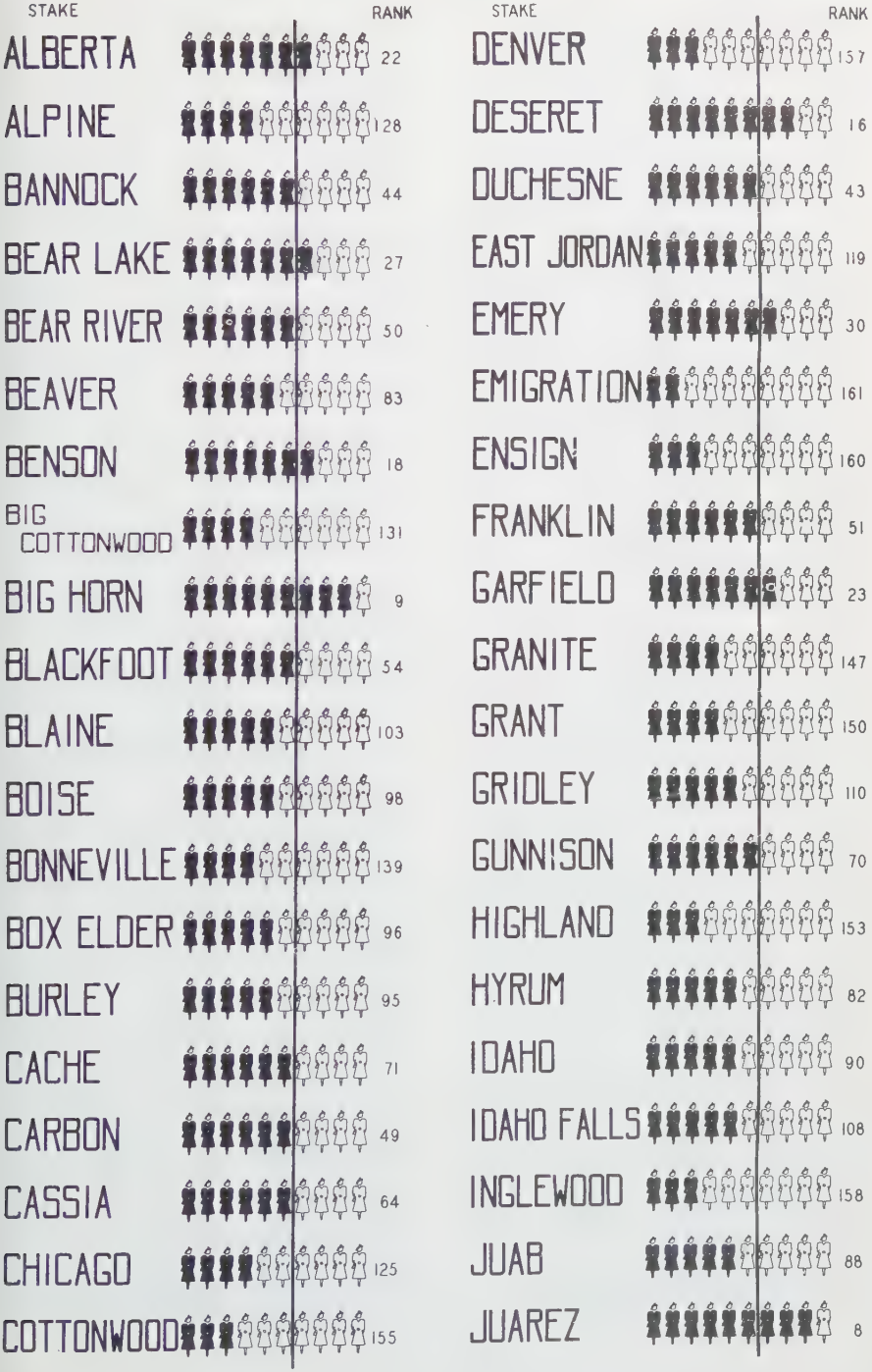
Rank	Stake or Mission	Increase 1937-40		Relief Society Members in Relation to Families			Additional Members Required (See note page 317)	Unenrolled Women
		Number	Percent	Number L.D.S. Families	Number Members	Percent		
115	Lehi	11	2.86	838	396	47.26	107	442
116	Union	59	27.96	574	270	47.04	75	304
117	Summit	- 13	- 4.68	567	265	46.74	75	302
118	Spanish-American	- 62	-40.26	199	92	46.23	27	107
119	East Jordan	153	20.68	1,932	893	46.22	266	1,039
120	Lyman	64	17.73	920	425	46.20	127	495
121	North Davis	118	21.30	1,456	672	46.15	202	784
122	Roosevelt	24	6.90	813	372	45.76	116	441
123	Sacramento	109	44.86	774	352	45.48	112	422
124	Sharon	132	37.82	1,059	481	45.42	154	578
125	Chicago	23	9.66	586	261	44.54	91	325
126	Oquirrh	145	25.22	1,617	720	44.53	250	897
127	South Summit	7	1.72	938	415	44.24	148	523
128	Alpine	36	9.07	981	433	44.14	156	548
129	Kolob	145	30.66	1,423	618	43.43	236	805
130	Provo	93	23.48	1,130	489	43.27	189	641
131	Big Cottonwood	76	20.00	1,059	456	43.06	180	603
132	West Jordan	63	11.50	1,432	611	42.67	248	821
133	Pioneer	189	23.71	2,320	986	42.50	406	1,334
134	Weiser	78	26.53	882	372	42.18	157	510
135	Pocatello	240	30.46	2,439	1,028	42.15	436	1,411
136	Northern States	108	21.26	1,500	616	41.07	284	884
137	San Bernardino	70	33.98	682	276	40.47	133	406
138	Washington	33	13.41	693	279	40.26	137	414
	GROUP 4 30 - 40 PERCENT	——	——	35,087	12,551	35.77	8,501	22,536
139	Bonneville	186	35.03	1,865	717	38.45	402	1,148
140	Oakland	233	59.74	1,624	623	38.36	351	1,001
141	Ogden	172	18.94	2,839	1,080	38.04	623	1,759
142	Weber	267	44.35	2,292	869	37.91	506	1,423
143	San Fernando	160	57.35	1,180	439	37.20	269	741
144	Pasadena	96	27.35	1,211	447	36.91	280	764
145	Wells	230	25.73	3,061	1,124	36.72	713	1,937
146	Oahu	16	3.62	1,251	458	36.61	293	793
147	Granite	92	14.98	1,964	706	35.95	472	1,258
148	Mount Ogden	262	44.03	2,401	857	35.69	584	1,544
149	Liberty	219	25.44	3,054	1,080	35.36	752	1,974
150	Grant	159	22.62	2,456	862	35.10	612	1,594
151	Seattle	175	90.67	1,051	368	35.01	263	683
152	New York	48	27.59	649	222	34.21	167	427
153	Highland	183	28.15	2,437	833	34.18	629	1,604
154	Salt Lake	56	10.29	1,772	600	33.86	463	1,172
155	Cottonwood	62	11.50	1,844	601	32.59	505	1,243
156	San Francisco	45	14.29	1,127	360	31.94	316	767
157	Denver	128	72.32	1,009	305	30.23	301	704
	GROUP 5 20 - 30 PERCENT	——	——	6,754	1,782	26.38	2,270	4,972
158	Inglewood	111	48.47	1,143	340	29.75	346	803
159	Riverside	69	16.47	1,648	488	29.61	501	1,160
160	Ensign	106	32.12	1,637	436	26.63	546	1,201
161	Emigration	68	15.11	2,326	518	22.27	877	1,808
	ALL GROUPS	16,000	21.18	177,364	91,064	51.34	8,936*	86,300

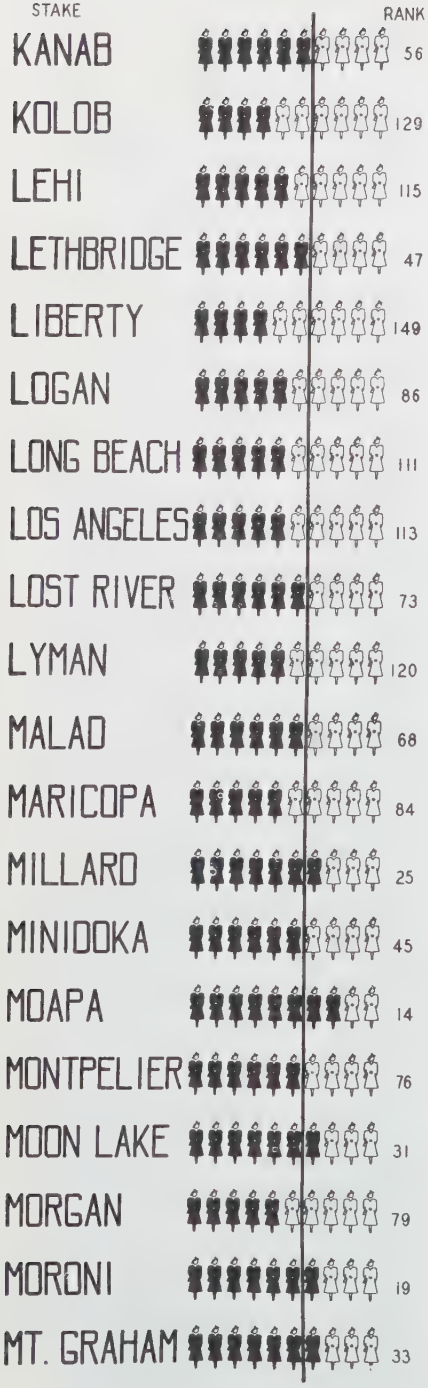
* Adjusted

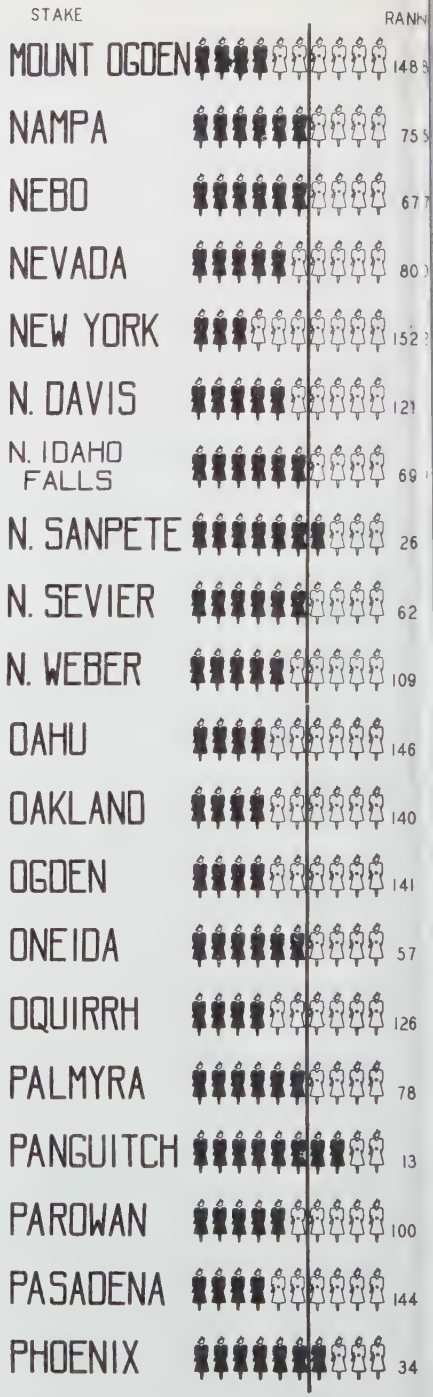
CHART 3

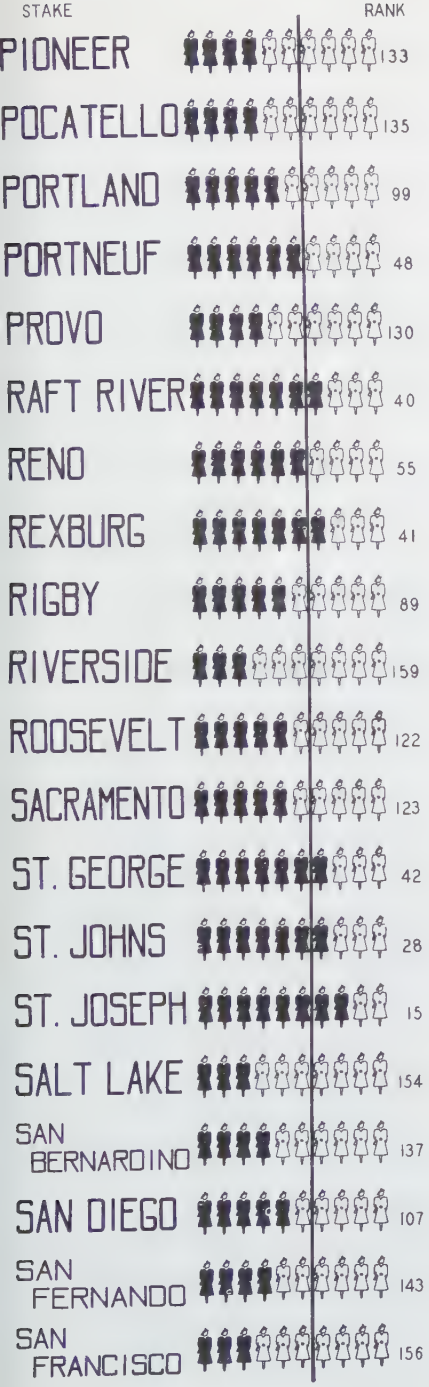
RELIEF SOCIETY MEMBERS IN RELATION TO NUMBER OF L.D.S. FAMILIES

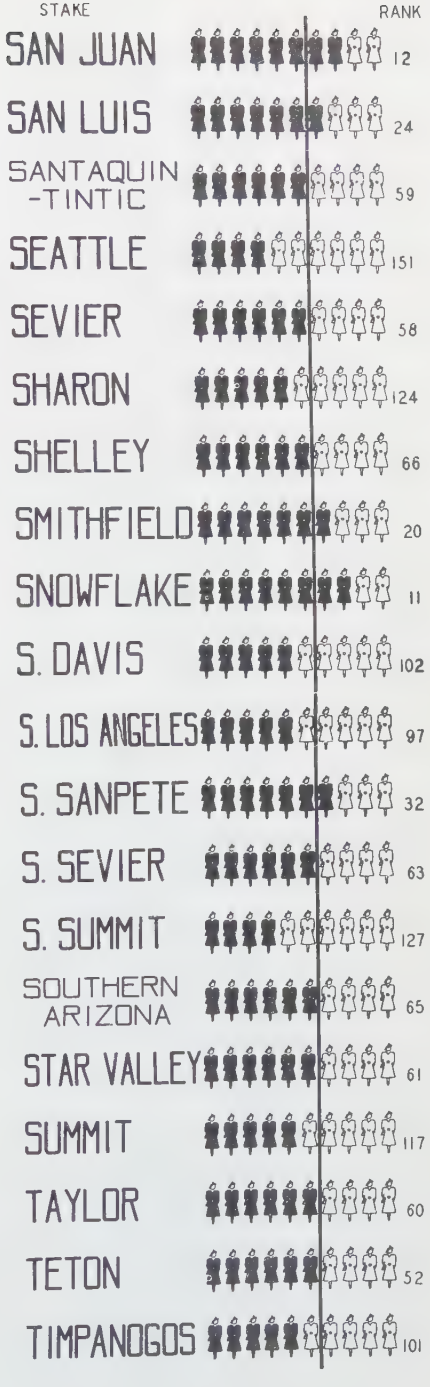
REPRESENTS 10 PERCENT OF ENROLLED MEMBERS REPRESENTS 10 PERCENT OF UNENROLLED WOMEN




STAKE
RANK
KANAB 56
KOLOB 129
LEHI 115
LETHBRIDGE 47
LIBERTY 149
LOGAN 86
LONG BEACH 111
LOS ANGELES 113
LOST RIVER 73
LYMAN 120
MALAD 68
MARICOPA 84
MILLARD 25
MINIDOKA 45
MOAPA 14
MONTPELIER 76
MOON LAKE 31
MORGAN 79
MORONI 19
MT. GRAHAM 33


STAKE
RANK
MOUNT OGDEN 148
NAMPA 75
NEBO 67
NEVADA 80
NEW YORK 152
N. DAVIS 121
N. IDAHO FALLS 69
N. SANPETE 26
N. SEVIER 62
N. WEBER 109
OAHU 146
OAKLAND 140
OGDEN 141
ONEIDA 57
OQUIRRH 126
PALMYRA 78
PANGUITCH 13
PAROWAN 100
PASADENA 144
PHOENIX 34


STAKE
RANK
PIONEER 133
POCATELLO 135
PORTLAND 99
PORTNEUF 48
PROVO 130
RAFT RIVER 40
RENO 55
REXBURG 41
RIGBY 89
RIVERSIDE 159
ROOSEVELT 122
SACRAMENTO 123
ST. GEORGE 42
ST. JOHNS 28
ST. JOSEPH 15
SALT LAKE 154
SAN BERNARDINO 137
SAN DIEGO 107
SAN FERNANDO 143
SAN FRANCISCO 156


STAKE
RANK
SAN JUAN 12
SAN LUIS 24
SANTAQUIN -TINTIC 59
SEATTLE 151
SEVIER 58
SHARON 124
SHELLEY 66
SMITHFIELD 20
SNOWFLAKE 11
S. DAVIS 102
S. LOS ANGELES 97
S. SANPETE 32
S. SEVIER 63
S. SUMMIT 127
SOUTHERN ARIZONA 65
STAR VALLEY 61
SUMMIT 117
TAYLOR 60
TETON 52
TIMPANOGOS 101

STAKE	RANK
TOOELE	114
TWIN FALLS	85
UINTAH	74
UNION	116
UTAH	94
UVADA	87
WASATCH	81
WASHINGTON	138
WAYNE	10
WEBER	142
WEISER	134
WELLS	145
WEST JORDAN	132
WOODRUFF	93
YELLOWSTONE	53
YOUNG	105
ZION PARK	39

MISSION	RANK
ARGENTINE	2
AUSTRALIAN	77
BRAZILIAN	1
CALIFORNIA	106
CANADIAN	29
CENTRAL STATES	104
E. CENTRAL STATES	36
EASTERN STATES	21
EUROPEAN MISSIONS	92
HAWAIIAN	35
MEXICAN	4
NEW ENGLAND	17
NEW ZEALAND	6
N. CENTRAL STATES	46
NORTHERN STATES	136
NORTHWESTERN STATES	38
SAMOAN	3
SOUTH AFRICAN	112
SOUTHERN STATES	91
SPANISH-AMERICAN	118
TAHITIAN	7
TEXAS	37
TONGAN	5
WESTERN STATES	72

Centennial Department

Pageants

Nellie O. Parker

Relief Society General Board Member

THE Relief Society centennial calls for a very impressive and delightful observance. A beautiful pageant, carefully planned and effectively staged, is one appropriate means of commemorating this great once-in-a-lifetime occasion.

The pageant, in which action is carried on by groups rather than individuals, is a very valuable means of awakening community interest and spirit, and it offers many opportunities for friendly cooperation. It can crystallize sentiment and foster ideals. Through the medium of both the eye and the ear, the emotions are stirred, the soul is uplifted, and one receives a rich, spiritual experience.

The pageant probably originated with the old mystery plays which were enacted on platforms drawn along the street. Modern pageantry, however, is more than a mere spectacle. It is dramatic in construction, and consists of scenes or episodes directly bearing on a historical, educational, social or allegorical theme treated from an aesthetic standpoint. A true pageant is beautiful and artistic.

According to Linwood Taft, a collection of historical scenes is not really a pageant unless each contributes to the upbuilding of the general theme and moves toward a climax. He says the episodes or scenes should be gems strung together on a golden thread of plot or continuity.

The pageant may employ speech, pantomime, dancing, marching, music, singing and colorful pictures. The effectiveness of the presented picture will depend on the vividness of the episodes—the grouping and massing of color, the costumes, stage and lighting effects, the quality of the speeches and dialogues, the beauty of the dancing and the appeal of the music. There should be proper balance and blending of all the arts employed—music, drama, poetry, color harmony in costumes, and stage pictures. Each must contribute to the theme. No one art should be overworked; for example, there should not be too much reading, dancing, singing, et cetera.

"The costuming and its coloring," says Nina Lamkin, "constitute one of the most important parts of the pageant." The director of costumes should be familiar with a wide range of colors and materials to avoid monotony and secure harmony and beauty in the pictures. An understanding of fabrics is necessary—silk reflects light, wool gives soft tones, while cotton absorbs light. White satin, when decorated with aniline dyes, makes elaborate costumes. Turkish toweling treated to a coat of aluminum paint makes a good coat of mail.

A pageant should attract rather than repel; a poor pageant defeats its own purpose. As the pageant has

recognized dramatic and artistic form, there are rules governing its writing and production. (See "Pageantry," by J. Karl Wood, published in the January, 1941, issue of the *Relief Society Magazine*, page 26.)

Other Possibilities for Our Centennial Programs

Anna B. Hart

Relief Society General Board Member

PROBABLY never before have Relief Society women in all stakes worked more definitely, more purposefully, more cooperatively, and more zestfully, than at present. Relief Society women in all stakes are striving to know more of a century in all its moods and accomplishments. From the oldest stake to the newest, from the most densely populated to the most scattered, all stakes are planning an observance on March 17, 1942. What a privilege it will be to work during the hundredth year. The pageant, one of the most widely selected means for observance, has already been treated. Now I will suggest other possibilites.

Organization

First, let us consider organization. The centennial observance should be a great leadership project. It should be so great that it touches every woman. The material should be chosen wisely. Getting material involves time and research. If research committees were organized early and would spend a few hours a week, what an enormous amount could be accomplished. An attempt should be made to obtain cooperation with all groups who have information and interest in this great project. We should become acquainted with the research projects of the Daughters of Utah Pioneers; we should get clubs and other organizations interested, as well as our business houses. We should get all women working on one committee or another. We should seek cooperation from our families and the other great organizations of our Church, and always seek guidance from those who hold God's Priesthood.

Many ways will be used to stimulate interest in this huge observance. Some stakes will organize and sponsor contests in pageant-writing, in song-writing and poetry-writing. Others will gather authentic Relief Society stories. You have been given today a mimeographed copy of an authentic story, which is a sample of a type of story dealing with typical Relief Society projects and Relief Society members, such as the centennial committee hopes the local organizations will collect for use in their centennial observances. This story which you have, might be an inspiration to all of us to find stories of Relief Society in our own locality. We should catalogue pieces of information obtained from our observation and reading. A newspaper clipping, for example, often becomes very valuable.

Approaches to Learning

Second, let us consider approaches to the learning of a given thing:

(1) Studying the thing itself.

We all agree that if we could have every experience firsthand, if we could see all places and become acquainted with all through actual living, other search would not be necessary. Most of our experiences are limited, and our life span is not a century. So after we have exhausted our knowledge here, we attempt to other approaches.

(2) Studying a picture or representation of the thing.

It will be necessary for all to choose wisely from the past. It will be necessary to choose methods just as wisely. The commercial world discovered long ago that one of the most effective and universal means of appeal is through pictures, charts, diagrams, posters, slogans, placards, et cetera. The number of visual and auditory aids has increased tremendously in recent years as new developments have opened up greater possibilities for their use. Within the last few years, new forms have appeared. Among these are the motion picture, radio, phonograph, museum, lantern slides, film strip, opaque projector, and sound slide film. Visual aids will be used by the stakes in many of their programs. Where there is a public address system, it can be very helpful at the centennial observance: voices can be projected and much can be done effectively without the need of costumes. The exposure of a picture for a few seconds will often produce more accurate and more vivid images than will a verbal description involving several minutes of talk.

March 17, 1942, will be a time of exhibits with unlimited possibilities. One stake will exhibit a "Still Parade" of miniature floats suggesting some of the Relief Society activities of the century, such as, westward trek, wheat, maternity, welfare, et cetera. The parade will be stationary, and the crowds will do the moving.

There will be exhibits of the educational work of Relief Society through the century. Costumes of a hundred years will come to light, and they will be displayed attractively. The choicest of art needlework of the past span will be shown —quilts with intricate designs and the finest of stitches, handwoven material, hooked rugs, and even old furniture will remind us of the industry of Relief Society women.

Other types of creative work of Relief Society women would add color and culture in the form of painting, etching, wood carving, and sculpture. There will also be on exhibit completed centennial arches that will be a credit to many a ward and stake.

One of the spots in the exhibit room, where we would enjoy lingering longest, might be a Relief Society picture gallery—a gallery of portraits. How fascinating could be such an exhibit, properly labeled.

Many dramatizations, and dramatic forms, will be represented in tableau or represented life situations. The stage setting, costume, lighting, and mechanical effects will be sufficiently effective to create the necessary illusion as to place and character.

(3) Being told about it.

What a wealth of material can be given to us from the older Relief Society women in our communities, who have seen many years of the century. Their sons and daughters

can also give much valuable information.

(4) Reading about it.

Copies of the *Relief Society Magazine* and the *Woman's Exponent* are precious. Each article has a background that if known could enrich our knowledge greatly and be stimulating for centennial programs. What a valuable *Handbook* we own in our Relief Society.

Old roll books and minute books should offer us much material. What intimate glimpses of character we can often get from a letter or diary. Always the true life stories which can be found through reading stimulate us and give us rich material for our programs. How many stories must have been retold at rag-bees and quiltings. We can read about them, and they can stimulate us and give us rich material for our programs.

As Daniel Webster once said, "We live in the past by a knowledge of its history, and in the future by hope and anticipation. . . ." So again we live the lives which our ancestors lived, endure in part what they endured, and "partake in the rewards which they enjoyed."

One stake is planning to obtain a plot of ground and plant trees in memory of Relief Society women. Many stakes are planning booklets. Some suggest membership scrapbooks with pictures and life sketches of all present members. Others suggest historic scrapbooks. Many centennial books of remembrance will be made. The members of one stake are planning to make a Relief Society cook book compiled from recipes submitted by members. There will be 1942 souvenirs for all members of many stakes. Many beautification projects have been suggested—centennial flower shows, home-betterment projects, more attractive gardens. Many will find hidden beauty or make the commonplace have a different glow.

Observance

Third, let us consider observance.

Much might be said concerning the possibilities of centennial observance. In many stakes, music will play a very important part in the programs. It is a "blender of soul with soul." Probably in every stake Singing Mothers will participate; hymn festivals and concerts will be given. One suggestion would be a hymn festival using hymns of our earlier gifted women: Eliza R. Snow, Emmeline B. Wells, Emily Woodmansee, Suza Young Gates, Hannah Cornaby and others. Some stakes might feature original songs and home stake writers.

Many stakes will feature, somewhere in the series of observance events, the dance. Old-time dancing will be featured, such as the plain quadrille, varsovienne, schottische, polka, waltz, two step, et cetera.

Banquets are planned by many stakes—and such original ideas. One stake will feature old-time and modern dishes. Of course, most stakes will have birthday cakes with one hundred candles, but one stake has planned to let the oldest and newest member blow out the candles. For place cards, old portraits of women could be used. Silhouettes of the Relief Society officers would be interesting as place cards, or as hall decorations. Picnics, festivals, receptions and numerous other activities will be held. Dramatic se-

quences, plays, pantomimes, and tableaus will be used in many programs.

Story-telling "fests" would be appropriate. An informal stage grouping featuring true experiences could be given and stories beautifully retold. A Relief Society poetry festival as one part of the observance might offer sincere enjoyment. Many women could also participate in reading poetry written by Relief Society women, and those especially gifted could read their own. There are many more forms of observance.

Tangible Results

In planning the programs for different stakes, tangible results are anticipated. Many stakes are planning to leave something to their wards and stakes—a placque, a complete and accurate bound history, a memory book, a picture. Probably some stakes will leave a box of valuable memories to be opened in twenty-five or fifty years.

Conclusion

Many of these have been your suggestions for observance. We know that the field of choice is wide, but always in the choosing a great objective should be kept in mind, and the spiritual power of this great observance should always be felt. Many of your programs are crystallized by now. Stakes are conscious that it takes time, many parts and people to make a whole. Many stakes will choose carefully, but not too much, and do especially well what is chosen. The presentations will be honest, full of human interest, real. Some part of the program will be delicately seasoned with humor. Humility and prayer will lift all observances.

The observance will be a time of appreciation and thanks to all—a time of friendliness, a time of greater neighborliness, a joyful period. Through it all, there should be spirituality and love, and deep appreciation.

Music Department

PLANS for the appearance of choruses of Singing Mothers at local celebrations of the coming Relief Society centennial, and also at the general observance to be held in Salt Lake, characterized the music department. Beatrice F. Stevens, chairman of the General Board's music committee, announced that, as part of the general centennial observance, it is planned that a large chorus of Singing Mothers will be assembled for an evening concert, presenting, as a part of the program, "Resurrection Morning," by B. Cecil Gates.

The present plan is to invite each stake and mission to send *nine* women to participate in the chorus. Mrs. Stevens explained that each group is to be well balanced and to consist of three first sopranos, three second sopranos, and three altos. In selecting stake delegations, a number of things must be taken into consideration, including the musical ability of the women, the fact that the women will have to be away

from home for three or four days or more, that the trip will be expensive, and that the women themselves will have to bear the financial burden of it. Mrs. Stevens also announced that, in further preparation for the centennial music program, a music department is to be held at the coming October conference. In the meantime, specific instructions as to music for the centennial, as well as other information, will be published at frequent intervals in the "Notes to the Field" department of the *Relief Society Magazine*.

It was recommended that new officers read and study the series of articles by Wade N. Stephens, beginning with the article entitled, "The Conductor and the Organist," published in the September, 1939, issue of the *Magazine*, page 630. These articles continue through the issues of October and December, 1939, and of January to May, 1940, inclusive.

J. Spencer Cornwall, conductor of the Tabernacle Choir, gave a discussion and demonstration entitled, "Be the Conductor Who Conducts," emphasizing the importance of expression. Wade Naisbitt Stephens, Tabernacle Organist, assisted by Alta B. Cassity, pianist, instructed the choristers and organists in the rendition of the cantata, "Resurrection Morning."

Secretary-Treasurers' Department

THE time of the secretary-treasurers' department, Wednesday afternoon, was devoted entirely to a consideration of the next edition of Relief Society record books and visiting teachers' report books, which are to be issued toward the close of this year and to go into use at the beginning of the year 1942. Each stake and mission representative attending the department received a tentative copy of the new visiting teachers' book, and of the new ward record book, in preliminary proof form. These proofs formed the basis of the discussion, and were retained by the secretaries in attendance for further consideration and discussion with ward presidents and secretary-treasurers at their next union meeting.

The suggestions of many stakes and wards for changes in the record books previously submitted at the request of the General Secretary-Treasurer, had been taken into consideration in the preparation of the tentative proofs distributed at the conference; it is hoped that further consideration of these preliminary copies in the various stakes will engender additional suggestions for improvement, or general approval of the proposed changes already incorporated in the proofs. It is regretted that there are no copies of the proofs available for those secretary-treasurers who were not in attendance at the conference, but the opinions of secretary-treasurers who were present from three-fourths of the stakes are considered to be adequately representative. Further suggestions and comments, both from

secretary-treasurers in attendance and those who were not present, will be welcome, and should be sent to reach the General Secretary-Treasurer not later than July 1, 1941.

General Session—Forenoon

Gaining Momentum For a Day of Triumph

Rae B. Barker

Relief Society General Board Member

IMPORTANT issues seem naturally to crowd themselves to the front for consideration. For that reason our Relief Society centennial, with the membership-building program as an integral part of centennial preparation, is brought to the attention of all Relief Society members in this general session of the conference. In its centennial, Relief Society is preparing to commemorate an historic occasion, the importance, the significance and the far-reaching influence of which, we cannot fully appreciate.

In the birth and substantial growth of this organization, we find verification of the statement that "there is nothing more persistent than an idea whose time has come." Approximately a century ago in this country, an idea was struggling for acceptance. It was the idea that women must advance to a position where they could be a more vital force for good in the world. That idea kept persistently pushing up through the thought strata of that time, much as volcanic eruptions inevitably break through where the earth's crust is thinnest. With a fundamental belief that their status could be improved, a few courageous and far-seeing women gathered others (and also some sympathetic men), and worked consistently for woman's advancement.

There is ample evidence that the movement had divine approval. There could have been no more powerful instrument to implement its progress or to give life to that idea and to set it in motion than the inspired Relief Society program for women set forth by a prophet of God. In confirmation of this thought, President Amy Brown Lyman, in the *Deseret News* of March 15, 1941, said:

> "Relief Society women feel that the official recognition of the women of the Church by the Prophet Joseph Smith was one of the most important movements inaugurated by him. It is remarkable and almost incomprehensible that in those dark days for women 100 years ago, he, above and in advance of all other men in public life, both saw the necessity for woman's individual expression and expansion, and gave her full opportunity in this Church to realize these through an organization. The only explanation must be that it was with a prophetic eye that he saw and comprehended the full importance of the mission of women, who are the mothers and first teachers of men."

At the time of Relief Society's establishment, the Prophet Joseph said, ". . . this Society shall rejoice." Truly there was then cause to rejoice;

and now as we prepare to celebrate the hundredth birthday anniversary of the organization, there shall again be occasion for great rejoicing.

We will prize highly the privilege of actively participating in the Relief Society centennial. It is a once-in-a-century event; therefore, it will be a unique experience for all of us. On that occasion, as we recount the accomplishments, the triumph of Relief Society's century of service, and remember that we are blessed to live in this day when the opportunities for women are unparalleled in all history, we will experience a crescendo of hallowed joy.

In the observance of our centennial, which will be national and international in scope, we will honor the noble characters who fostered Relief Society, and we will review the colorful and significant achievements of the organization in all the communities, cities and towns. Their composite accomplishments tell the story of the progress of the parent organization.

We hope to do more than this. From our vantage point at the close of the hundred-year period, we can begin to see in perspective the epic story of Relief Society. It will be our united purpose to show what this prophetic program for women has meant to a people and a time; and, further, through an evaluation of the past, to attempt to see more clearly our direction, our mission for the future. We could profitably think of our centennial observance as Relief Society's "commencement program."

THIS organization, companion to the Priesthood, must meet its work for the future, whatever that work may be, armed with its greatest strength—the strength and stability which comes from a unified organization of all the women, the mothers of the Church. Then can we be the power for good that the Prophet foresaw.

To the end that we attain the maximum strength possible within the century, a point of achievement which we have termed "Keystone Strength," the membership-building program was launched far enough in advance to reach our centennial goal of 100,000 members. With approximately 177,000 families in the Church, our aim does not seem an overzealous one.

The degree of our success up to date is indicated by the following figures, which represent the membership growth. The enrollment in 1937 was 75,064; in 1938 there were 80,240 enrolled members; in 1939 the enrollment was 86,142; in 1940 it was 91,064. We have just one more year to interest 8,936 of our sisters in becoming Relief Society members. There are approximately 86,000 Latter-day Saint women unaffiliated with Relief Society.

Each year's growth makes the next year's goal easier to achieve. The task decreases as the number of workers increases. The numerical strength of Relief Society in 1941 compared with the number enrolled at the close of 1842 is as that of a rushing river beside a rippling brook. As we grow in size, we gain momentum; we move faster and in a wider path. The accelerated growth of membership in the past three years is a sound basis for our optimism. The new members for a single year would comfortably fill the Tabernacle. Multiply that by

three, and you can visualize what a vast congregation there would be if only these new members of the past three years were assembled. Surely, victory is in sight.

At this point, however, the situation calls for sustained effort. There must be concerted effort from our president to the last member. It needs to be directed, well-organized effort. Most important—it must be individual effort. The president of the International Chamber of Commerce says, "Great movements which ultimately meet with success have one thing in common—the unity with which those identified with them tackle the job they have set for themselves."

The women of Relief Society have many times demonstrated the sound truth of that statement. Because we so unitedly and so whole-heartedly take hold of every important assignment, because each one gives so freely of herself, we are confident that the centennial goal will be attained. We have confidence in the worthwhileness of Relief Society and its program. We have confidence that every woman who has actively experienced its worth will be satisfied only after she has made a sincere effort to give at least one other woman the same privilege she has had as a member.

It is the time now to remember the epigram which reads, "On the sands of hesitation lie the bones of countless millions, who at the *dawn of victory* sat down to rest, and resting died." That will not be our story. Rather will we work with the spirit of our sisters who pioneered the work in 1842. Reading from those early minutes, we find this counsel: ". . . put your shoulders to the wheel and work with your might. We will not work *alone* for we have entered this work in the name of the Lord. Let us go forth boldly."

As we set out on our final year of a century's work, the General Board feels to say as did the report at the close of the first year of Relief Society in 1842: "More has been accomplished than our most sanguine anticipations predicted and through the assistance and blessing of God, what may we not hope for the future." Our strength in numbers and in terms of total good given and of good received by many, many thousands of women since 1842 will set our centennial anniversary apart as a day of triumph.

The Strength of the Relief Society

Counselor Donna D. Sorensen

NOT so long ago, I returned from a trip which took me a couple of days' journey down the coast, and there I saw the mushroom-like growth of camps, and young men out on the rolling hills in drill. I was uneasy and felt insecure and sad. My thoughts turned to my Heavenly Father, and I felt that surely that which we need sorely at this time is faith. We need to exercise our faith in a loving Father in

order to fortify us to meet our experiences in these the last days.

Immediately, I thought of this great organization to which I am so closely allied, and I felt comforted and grateful. For the strength of the Relief Society lies in its ability to engender faith in God and in the Gospel of Jesus Christ. Faith is the gift which is to be ardently desired in these days when it would seem that the perilous times which have been prophesied are even now in the process of fulfillment.

The ability of this organization to instill faith was demonstrated to me recently when I read a husband's biography of a noble woman of this Church. He speaks of her devotion to her Church activities and says: "But best of all she had faith in God, and her faith carried with a splendid force into the most important of our affairs. It was her doing in the main that our two boys went on missions. I wanted them to go when we were a little better prepared for it, but she wanted them to go before we became less able to send them."

The past century has been aptly called "the woman's century," because so many marvelous opportunities have been given to women for the enrichment of their lives and their personal development. Dozens of organizations have sprung into existence to meet the demands of women. But what is there about the Relief Society which makes membership in it such a soul-satisfying experience? Why should this organization in preference to other women's organizations of the world possess with such distinction this quality of nurturing faith?

In the first place, the very origin of this organization was within the Restored Church, the *true* Church, and came into existence by the will of a prophet of God who had seen our Heavenly Father and who had received revelations from Him. Sometimes we are prone to view this matter rather casually, when in reality this fact is of great significance.

In the second place, this organization has functioned from the beginning under the direction of the Priesthood, and receives the advice and counsel of men entitled to inspiration from God. We do not stand alone in the work which we plan, but are sustained and guided by such direction.

In the third place, most of the women composing this organization have been baptized and had hands laid upon their heads by those in authority and have been given the gift of the Holy Ghost, which will guide and direct them and show them things to come. These days are days when error is rampant. Satan realizes that the time is short, and he is diligent in leading astray all the souls he can deceive. It is vitally necessary, therefore, for us to have the Spirit of the Lord with us to lead and direct us and assist us in realizing the difference between truth and error.

Then again, women in this organization learn faith in God and love for Him because they are provided with opportunities for charitable expression. This organization has a marvelous amount of good will to its credit wherever it has existed, because without thought of earthly remuneration, thousands have gone about "doing good" even with the same spirit which characterized the

Savior's earthly ministry. The need determined the service, and the more urgent the need, the greater the service.

A YEAR from now we shall be celebrating the centennial. A glorious centennial hinges on our ability to bring into the organization every woman who can belong, and to have her actively interested. Our arms are extended to women of good character. The title of "Sister," by which we address one another, is indicative of the love we have for each other.

All of us are more or less acquainted with the work missionaries of this Church have done, but do we visualize the membership drive as a missionary program? We were amazed and delighted at the work done by the home missionaries in the stakes of this Church last year when there were baptized, by their efforts, 2,203 people into the Church. Mothers can be missionaries, too, in the upbuilding of God's kingdom by laboring with those who are born within the Church to retain them as active members. We want 100,000 such missionaries in as many homes, promoting the cause of righteousness and strengthening Zion preparatory to the second coming of the Savior. A large membership and a glorious centennial are connected.

Now you say, "But what can I do, as an individual, with my limited power to enlist women in the Relief Society?" I think the key to the growth of this Society lies in the spirit of friendliness which each member may display. Powerful nations of the earth have today become indifferent in their attitude toward the individual, who has been swallowed up within the State. The complexity of our own national society has dulled our feelings of obligation to the individual. The world generally has become too busy and the relationships too impersonal.

I like to visualize the vast army of Relief Society women as possessing the personal touch. I like to visualize them as individuals who have learned the give and take of human association; women who have a great sympathy for all the dreams of humans and a loving understanding of all their harassed ways. Because we are women and because we possess the Gospel, we are particularly blessed by both nature and training to further a mission of kindness.

All of us have hoarded friendliness, hoarded handclasps, hoarded good will, while in our own vicinities some of our sisters sit apart unknown to us but yearning for recognition and some small display of friendliness. Yet we might say: ". . . the things we may do seem so small often—hardly big enough to count in life's full flow of pressing material needs—but the greatest Friend man ever had went about doing small acts of kindness: feeding the hungry, mending the broken, comforting the sorrowing, pointing a way, reviving the spark of hope in the dead ashes of endeavor, offering a hand to people in the depths of despair . . . and He did it for the people round about Him. And because many of these remembered and passed the good of it on to another, steadily multiplying the will to help, now, after nearly 2,000

years, His way is still fresh before us —the only way."

And what will this leaven of humility and friendship accomplish? Let me illustrate it by quoting from a recent letter written by the wife of one of the mission presidents: "In talking to a Relief Society president in a little branch at . . ., she told me that when her family moved into the town they found a number of women who had been born in the Church but had gotten clear away from it. . . . She was anxious for a Relief Society, but not one of the women except herself was really living so as to be a leader. So this valiant little woman, in her sweet and tactful way, encouraged these other women to live right and help her to build a real Relief Society. She has done a most commendable piece of work, and I found a really wonderful group of humble women serving their Heavenly Father and their neighbors."

Will you share the wealth of the Relief Society with others this coming year by interesting your neighbor? Will you serve and love as Jesus did, in all humility, even more individuals than heretofore? Will you extend the mother love which you possess and which stretched to encompass each succeeding child, to now encircle those who are hungering for recognition? Beneath the insecurity and the materialism which surrounds us, will you guide and enlist those who would strengthen their faith?

Our Sister Organizations Speak

The Young Women's Mutual Improvement Association

President Lucy Grant Cannon

THE Relief Society organization is the pride of the women of the Church. The Mutual Improvement Associations of the Church are looking forward to participating with you in your centennial.

Jubilees were established by direct commandment of God. In the days of early Israel, each seven years was a year of rest for the land. Every fifty years not only did the land rest, but it reverted to its original owner. Slaves and bondsmen were freed, and the people celebrated various events that had occurred during the fifty years that had passed. Epochal events have always been and, I hope, always will be celebrated. The birth and glorious resurrection of Christ will be celebrated till the end of time.

The great centennial of the Church, to those of us permitted to participate, was the most outstanding event of our lives. The fifty years of M. I. A., celebrated 15 years ago, brings back memories of the beauty and strength of our youth. As I watched 10,000 virile, handsome, valiant young people march under the banners of truth down the streets of Salt Lake, I uttered a silent prayer of thankfulness to my Father in Heaven, for it was borne in upon

my soul that our youth would not fail the great cause of the Church.

Sister Lyman and I were permitted to attend the centennial of the woman's movement in November of last year. There was gathered at the Hotel Commodore, in New York City, women from all over the United States, Canada, Mexico and South America. These women had come together to celebrate the efforts made by women of America to get immediate admission to all the rights and privileges that belong to them as citizens of the United States.

One hundred years ago, a group of women who were the approved delegates from the Anti-Slavery Society of the United States spent eighteen days on a sailing vessel to attend a convention in London. They presented their credentials, but instead of a hearty welcome, the first day of the congress was spent debating the question as to the right of these women to take their seat with men, a thing unheard of before in history. The final decision was that the women might stay, but they should sit behind a curtain and hear the reports. It is interesting to know that several of the men who were in the delegation would not sit with the body of delegates, but sat with the women behind the curtains. On returning home, these women began a militant fight for the rights of women. Although it took seventy years before they were given free suffrage in all the states of the Union, they steadily obtained all the rights which made them equal in citizenship with their husbands and brothers.

THE women of the world have gone far since that day one hundred years ago. One hundred years ago, no woman stood in the pulpit or presided over a meeting; one hundred years ago, no woman was a clerk in any store—men measured ribbons behind the counter. When one intrepid merchant put a woman behind his country store counter, his store almost had to close because the people of the town boycotted it.

Three avenues of support were open to the unmarried woman—she could be a maid, a school teacher for the lower grades or in a private home, or she could be a nurse or midwife. Today practically every field is open to women—science, literature, medicine, theology, social service, business, law; in fact, all the professions.

With what pride do we women of the Church point to that epoch-making event when Joseph Smith called a group of young women together and organized them. One of my very early recollections is of the celebration in the 13th Ward of the Relief Society anniversary. Grandmother had a copy of the original minutes. This document was taken to the Society and read yearly. I remember reading it with much interest. The history of the Relief Society is one of glorious achievement. Countless thousands of women have been helped through its activities. Countless thousands of people in distress and despondency have been rehabilitated and made happy and secure. I am sure I can promise and pledge the enthusiastic support of the Young Women's Mutual Improvement Association in the efforts of our sister organization to reach its 100,000 membership goal.

Our Sister Organizations Speak

The Primary Association

Superintendent May Green Hinckley

I AM greatly complimented with the invitation to speak here this morning, and to cooperate in making the membership of the Relief Society one hundred thousand on its hundredth anniversary. My time is limited, so in five minutes I am going to give you five reasons for joining the Relief Society:

First, I want to be and ought to be a better woman than I am. There is not a woman in the Church who, in her finer moments, would not like to be a better woman, a better mother, a better example to her friends and family. This organization will help them; it will help me in many ways to be a better woman. It will direct me in my thinking, guide me in my actions, build up my faith, train my mind, school my feelings, inspire me with a love for others and for my Creator.

Second, the strong women in the organization need helping, reinforcing, and the weak ones in it need encouragement. I want to help the strong women who are struggling to carry forward the mission and purpose of this great organization. They will appreciate the help I can give. They need and deserve the help, and I ought to give it to them. By my example, I can help the weak members. By my words, I can encourage them. By my deeds, I can win their confidence, inspire them to do more and to do better. I can help the strong and encourage the weak. That is my second reason.

Third, I can do good through the organization. The Relief Society is a wonderful organization, with definite aims and objectives that appeal to me. Its work is organized and planned with the greatest care, and it is officered by select women; all working together, we can accomplish wonders. We can direct legislation, bring about reformations, help those who are in need, help in emergencies, provide in times of adversity. How feeble the efforts of a single woman would be! I want to join the Relief Society because of the good I can do through it.

Fourth, inspiration and stimulation come through association with good women who are engaged in a great cause. Where will I find a group of women better in all that those words imply? Who could mingle with the humblest group of Relief Society women without being inspired with their self-forgetfulness in their service to others, their willingness to give and go without? You will find among them the real heroines of service. The cause itself appeals to one, awakens in one's soul the noblest impulses and inspires all who have the love of humanity in their hearts with a desire to help, to do something. I need that stimulation and inspiration. Therefore, I should join the Relief Society.

Fifth, I believe in preserving the sanctity of the home and the integrity of the family. Therefore, I want to support all the influences, efforts, and organizations that build these and protect them. Perhaps the major contribution which this great organization makes is the influence which it fosters at the fireside; the

help which it gives mothers in building and making happy the home; the practical lessons it gives in making the home beautiful and attractive; the cultivation of that spirit which makes the home a refuge, a center of peace, love and faith. The Relief Society fosters all of the qualities that sanctify the home, that strengthen and protect the family. The home is the foundation of civilization, and this organization makes a direct and positive contribution to its advancement and protection. Therefore, I want to join it.

Together We Build

Oscar A. Kirkham

Member, National Staff, Boy Scouts of America

I HAVE three enthusiasms about Relief Society work. One is the Singing Mothers, and I do not mean just singing in groups as this glorious chorus has sung for us this morning, but when I first heard the phrase, "Singing Mothers," it had great meaning to me. I thought of a night when I came home from the opera in Berlin, when I was a student. I was going to my little apartment in the third court back, where I was living on "bread and spread," literally, in order to stay with my studies. It was just at Christmas time, when on my way home I was halted by a sweet voice that I heard coming out of the basement in this third court back from the street. It was a woman—a woman who made her living washing. She was singing that song which has gone round the world—"Holy Night." I was halted by the sweetness of it, and I have never forgotten it. That same night I heard Melba in grand opera, but the singing mother down in the basement, singing a lullaby to her babe, crept closer to my heart. That is one of my enthusiasms about Relief Society, and I hope and pray that it will never give up this delightful activity of Singing Mothers, and may it creep out into every home, that women will sing there.

I have another enthusiasm, and that is the craft work that is done in Relief Society. I think there is magic in what people do with their hands. I invite everyone to make something with her own hands. My sister one day brought a relic to me of our family life years and years ago. My mother died when I was a boy of about eleven years, but when I saw the little white knitted stocking she had made, there was magic in that sight; there was something divine in it. Without further deliberation, God bless us with the spirit of making things into which we put our hands and hearts. May this be continued in Relief Society.

My other enthusiasm is a very general one to which I sincerely pay tribute, and that is the weekly Relief Society meeting. Why should a man have interest in that? Let me illustrate it by a story. It is about a friend of mine in Australia. It was a Sunday morning, and he was out with his sheep in the hills of Aus-

tralia. He was weary; he was alone, way out in the hills by himself. There was no disturbance, only the moving of the sheep; all was quiet on that hillside. While he sat there, all at once he heard a voice. He looked around and wondered if it were his imagination, as he thought he was alone. But he heard a voice and, as it became more distinct, it was a singing voice, and then it came nearer, and in a few moments, over the hill, with the spirit of buoyant youth, a boy came, singing. With a bundle of books under his arm, over the hill he came singing, "Come, come, ye Saints, no toil nor labor fear"—the Latter-day Saint hymn. He was a Mormon missionary boy. My friend said, "I was so delighted with this charming entrance into my life that I said to this young fellow, 'Won't you stay with me a day or two? My, I have enjoyed your coming in this dramatic way.' " And the Mormon missionary boy, who had traveled from one city to another, came and stayed with the man and brought him the Gospel message. Here is the point: The boy came from a home where "Come, Come, Ye Saints" was sung by a Relief Society mother who was a constant attendant at the weekly Relief Society meeting, thereby adding greatly to the testimony of that missionary boy.

These three are my enthusiasms, for I know that in these weekly meetings something came into the life of that mother that she gave to that boy, and over the hill he went singing the Gospel song and brought the Gospel message to a friend of mine, far, far away in the hills of Australia.

THIS organization has set its heart on a great task. There is no turning back. You cannot fail, and the men of the Church want to help you succeed. There must be 100,000 members in this organization on this centennial occasion. I want to say sincerely that I want to join with you. I want to sit down under this gallery when this celebration is on, and say, "It is mine. It belongs to me, for I have obtained one, two, or three new members." Please get this into your hearts, and then your goal will be accomplished. Why, if every member of this very group that is here today would take the responsibility of obtaining just three members—if every person who is in this house today would say, "I take the challenge; I know a person who lives nearby who is not a member. I am going to ask the Lord to help me to go into that home and bring that sister out," we would achieve our goal.

When but a lad, I sat in one of the windows of the Salt Lake Temple at the time of its dedication. Although young, I remember the inspirational story of the building of this sacred structure, how through the many years men toiled unceasingly in their devotion to its construction. Near me sat an old man. I remember his long beard, his kindly face, and the joy he had in telling friends nearby that practically through the entire period of construction he had assisted on the building. In later years I have often thought of this kindly face and the happiness of this man who that day knew that his hands, with many others, had made possible this home of sacred ceremonies and ordinances.

Just recently I was up at the mouth of Little Cottonwood Canyon. One of our fine organizations had placed a marker there. It tells the story that near this spot men toiled, cutting the granite rock from the mountain that went into the building of the Salt Lake Temple, and it pays a fine tribute to them.

Yes, it is together we build. It is this often far-flung cooperation that makes possible the accomplishment of a great objective. This very worthy objective of yours, of 100,000 members at the time when your centennial celebration will be realized, will only be realized when men and women in far-distant places catch the vision of its accomplishment, and where small wards and branches throughout the length and breadth of the Church do their part. The man in the canyon helped build the temple. The women in far-off Canada, Mexico, or on the islands of the sea, will build the 100,000 membership. It is together we build.

LEADERSHIP is going to play an important role, and that is whom I feel I am talking to this morning —men and women who have responsibility and leadership, and I include men, for only together we build. No man has ever truly succeeded in life unless he has had somewhere in his life the inspiration and the helpfulness of a woman. It is only a selfish thought that a man has when he does what he can in his strength and influence for the blessing of an organization of women—he is helping himself most.

To illustrate this point, let me draw upon an experience I had with boys in France. I remember one day, as the evening came on, standing on a hilltop in northern France with a group of French and American boys. We were overlooking an old city which had been partially destroyed in the first World War. As we stood looking over these tumbled-down sacred walls, an old French lamplighter, in his interesting cap and gown, came to the hilltop where he was to begin his evening's service of lighting the lamps down through the city. We Americans were struck by his interesting uniform and the methodical and patient way in which he went about his work. Here he lighted one lamp which was easy; another he found difficult to light, and he had to climb the post and clean out the lamp and work a bit with it before the light was made sure to burn through the night. And so, from one side of the street to the other, he went about his duty. He hadn't gone far until the group became interested in a new impression which they were receiving, for a highway was being lighted; it was taking definite form. Before long, we looked down into the city and up the hill beyond and saw the beautiful line of lights on each side of the street. His devotion to his work, his patience where lights did not burn easily, had been rewarded in the fact that as the night came on the highway had been made safe for the traveler.

One word of application, and we have it firmly fixed. As you go forward in this task, one sister will come easily; she is waiting right now for your invitation and your friendship. But there may be another one where the light does not burn, and you must work and pray, but, oh, the satisfaction you will have when

you finally get this sister to accept your invitation! If you know of an unenrolled sister, give that sister some particular work to do, some little thing, and watch her grow under the magic of service.

There is a task ahead. Let us build together.

General Session—Afternoon

The Light Still Shines in the Darkness

Counselor Marcia K. Howells

THE disciples of Jesus were chosen by Him many years ago to become messengers that they and their message should be a light in a world darkened with moral and spiritual gloom.

Recently, at an electrical science exhibit, the marvels of which thrilled many Salt Lakers, the director displayed a small lamp no bigger than a lead pencil and half as long, and yet this lamp had the capacity of 1,000 watts and gave off light almost equal to that of a thousand candles.

Somewhere in the attic of our home is an old candle mold once used by my grandmother. What a thrill it would be for her now to know that one small bulb is capable of generating more light than a thousand of her candles—and yet she prided herself on making good candles.

The Psalmist sang, "*Thy Word* is a lamp unto my feet, and a *light* unto my path." (Psalms 119:105) In a world darkened by unbelief, distrust, and war now comes the light of our Gospel with its plan of salvation, not alone spiritual salvation, but temporal salvation also. I marvel at this great Church welfare program. I am proud of the important part the Relief Society has played in this great benefaction. What a "light in the darkness" this Church welfare program is! I heard a great banker from the coast say, after just one-half hour's visit to the Welfare Square, "This thing is so big, this program is so comprehensive, it makes the Mormon people the outstanding group in any society in America today."

Some of the best writers in America have recently accused us of being soft and weak—too much rich food, stimulation, overheated houses, automobiles and a general lack of discipline. I came from Chicago on the Union Pacific Railway recently. The roadbed follows the old Pioneer Trail. It is a long journey through Iowa, Nebraska, and Wyoming, and I grew weary and complained.

Looking out of the window, I saw the Platte River, a great Pioneer landmark. I thought of the brave women in the handcart company walking all those weary miles pushing a hardcart, caring for children, and preparing a scant meal over an open fire. I felt ashamed for com-

plaining. Perhaps too much luxury is making us soft, and caused Dr. Alexis Carrell to say, "To combat dangers from within and without, the race must enormously strengthen itself. If there is to be any regeneration of our people, it must take place in the small laboratories of our private lives—daily drill and years of discipline in matters both large and small can make a man over in most of his conduct. Restraining our appetites for indulgence and indolence, for food, alcohol and tobacco, all these are priceless discipline."

OF all the memorials found in Westminster Abbey — and I hope that wonderful structure will survive the ruins of war—there is not one that gives a nobler thought than that life lesson taught by the monument to Lord Lawrence. Inscribed on the monument is simply his name, the date of his death, and these words: "He feared man so little because he feared God so much."

The world is beset with so much distrust, so many fears—fear of famine, storms, earthquakes; the fear of disease, war and so many other things. Yet, there is so little "fear of God." I looked up the word, "fear," and found, with reference to God, it meant "solicitude and reverence for constituted authority." Fear of God is accompanied by obedience, and people who fear God will keep His commandments.

I was interested in hearing of the sign that was posted during the bomb raids in England: "If your knees knock, kneel on them."

Recently a juvenile court judge in one of our big cities, who over the years had interviewed 30,000 boys, gave ten reasons for their delinquency. The judge gave the first reason as "lack of religious training." He said that the strongest possible religious atmosphere is required to create righteous lives and that we are only better as we live better.

Job speaks of "a song in the darkness." To the Latter-day Saints the Gospel is now the "song in the darkness"—a song of hope that eventually the gloom will be dispelled; the song that whispers comfort to tired hearts weary with the stress of life.

You mothers with missionary sons or daughters who carry this light to those who sit in darkness, how proud you should feel. How glorious is this Gospel light; how far its rays shine! My boy recently carried it to the country which writers have often referred to as "Darkest Africa." Today we have in that country chapels, Saints, investigators, and many friends. After laboring in South Africa, my missionary boy, along with other missionaries, regretted to leave that wonderful mission.

Ours is a religion of everyday life. It isn't folded up and put away with our Sunday clothes. It remained for Brigham Young to say:

> "We do not allow ourselves to go into a field to plow without taking our religion with us. We do not go into an office, behind the counter to deal out goods, into a counting house with the books, or anywhere to attend or to transact business without taking our religion with us. If we are on a pleasure trip our God and our religion must be there, and whether I am preaching or praying or laboring with my hands for an honorable support, I am serving God as much in one place as in another."

It seems to me that this is the doctrine that makes our religion "a light that shines in the darkness."

In one of the prairie states where twilight is short and darkness comes at sundown, there lived a little old grandmother and her small grandson, alone on a farm.

Farm duties were many and arduous. The grandmother did the chores after dark, guiding herself around the barn and feeding and watering the cattle by the light of a little old lantern. The boy hung on her skirts, stumbling because he could not see the way. Finally, he said, "Grandma, let us both carry the light, then we both can see the way." In Relief Society we all carry the light so we may all see the way.

Martin Luther prayed long years ago, and his prayer is equally appropriate today: "Stand by me, O God, in the name of Thy dear Son, Jesus Christ, who shall be my defense and shelter, aye, my mighty fortress through the might and strength of Thy Holy Spirit."

The Gospel—Our Spiritual Armor

President Amy Brown Lyman

IN support of our conference theme —"The Gospel—Our Spiritual Armor"—I should like to read an extract from Paul's epistle to the Ephesians: 6:10-18.

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil . . . that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;"

As I face this great congregation of Relief Society members who are fortunate in their lives today, I am thinking of the more than 8,000 of our devoted members who are living in countries involved in this cruel war. They would fill this entire Tabernacle. I am thinking of those 8,000 homes filled with worry, anxiety, dread and sorrow. And with these we think also of the millions of others who are innocent victims of this terrible tragedy, and of how helpless we are in the matter.

One thing we can do, however, is to pray earnestly that men's hearts will sicken and turn from this bloody carnage, and from the false philosophies which have brought it about. Another thing we can do is to try to live and encourage others to live according to the only pattern that will bring permanent peace and righteousness to the earth.

In these troubled days, people everywhere are naturally turning to serious thinking and are searching for

something dependable with which to anchor their lives and their hopes. They feel the need of trying to do something which is sound and permanent. They ponder over government and politics, economic and social welfare, ethics and religion. And in their searchings, many are finding their greatest comfort and solace in religion, and are turning to their churches for help and inspiration.

Our magazines and newspapers are devoting more space to religious subjects today than they have for many years; and editorials on the need of spirituality are appearing frequently. There is a definite trend in this direction.

It is interesting to observe that for a decade or more many of our great thinkers, outside of purely church circles, have been contending that "the greatest need in the world is religion"; that there should be a "return to religion"; "a recall to religion."

It is regrettable that there is often a tendency for people, when they are successful and prosperous and the good things of life are theirs, to feel so adequate within themselves that they do not sense the need of spiritual guidance, and often forget even to be grateful to the Giver of all good; and that it is only when reverses come, when trials and tragedies come, and seemingly insurmountable barriers are placed before them, that they turn to God.

But how wonderful that it is never too late to approach Him who is all-forgiving and ever ready to help guide and protect His children, and shower blessings upon them if they will but seek Him and His ways! How wonderful that it is never too late to accept the Gospel of Jesus Christ, which was taught and demonstrated by Him personally and which has been restored in its fullness in these latter days!

We as Latter-day Saints believe—and many other people believe—that the gospel of the Master is the greatest source of spiritual strength known to man. It is a philosophy of unselfishness and brotherly love, gentleness and peace, faith and hope. If the Christian peoples of the world who are believers could live it, they would not only experience the greatest happiness, joy and satisfaction they have ever known, but they would be a blessing to their fellowmen. There would be no room in their hearts for envy, malice and animosity. They would not hate their neighbors, wish them ill, or seek to destroy them.

The teachings of the Gospel are the exact opposite of the false, man-made doctrines and theories prevalent in many places today which engender selfishness, hate and ruthlessness; doctrines which hold that the great moral and religious teachings of the *Bible* are outmoded; that human personality and even life itself are no longer sacred and are only a means to an end; that might makes right.

Of the two commandments set forth by the Master as the greatest commandments, the first is the easier to live. It is not hard to love the Lord—the Giver of all good gifts and blessings—the Creator of Heaven and this beautiful earth; it is not hard to love Him with our hearts, soul and mind. But it is difficult to love our neighbors as we love ourselves. And, furthermore, it is diffi-

cult to do unto others as we would be done by, to return good for evil, to love our enemies; difficult to forgive; difficult not to judge. However, the nearer we can live according to these teachings, the greater the contribution we can make to society, and the nearer we will be to the goal to which all good Christians aspire.

WITH the belief that the greatest source of spiritual strength known to man is the Gospel of our Lord, we might list three great, major aims with respect to this belief: first, to study the Gospel diligently; second, to strive to obtain a testimony of it; third, to try to live it in its fullness.

I believe the greatest motivation in stimulating men to righteous endeavor and living, comes from a testimony. A testimony is more than a collection of facts. It is a combination of knowledge, conviction, faith and inspiration. It is dynamic and forceful in character. I am persuaded that it is the greatest armor one can have as a protection against temptation, weakness and sin, and the greatest sustaining force in trials and tribulations.

For a testimony righteous men have been burned at the stake. For his testimony our beloved Prophet went to his death. For His testimony our Lord and Master was nailed to the cross.

I should like to go back in our own history and point out instances in the lives of two women which show what they were able to meet and overcome because of their faith and convictions and their devotion to the Gospel of our Lord.

These women to whom I refer were both members of the Nauvoo Relief Society. They were Mary Fielding Smith, wife of the Patriarch, Hyrum Smith, and mother of the late President Joseph F. Smith; and M. Isabella Horne, one of the most prominent Relief Society officers of her day, who was treasurer of the old Central Board of Relief Society, and later of the General Board, serving in these capacities twenty-one years.

Mary Smith, in a letter to her brother, Joseph Fielding, who was then in England serving as one of the seven missionaries who introduced the Gospel there in 1837, wrote from Nauvoo, giving a word picture of the sacrifices and trials and faith typical of that day. Her letter, reproduced in an old copy of the *Millennial Star*, I found when I was in England; it is dated Commerce, June, 1839 (the city, later known as Nauvoo, was then only a few months old), and reads in part as follows:

"My very dear Brother: As the elders are expecting shortly to take their leave of us again to preach the Gospel in my native land, I feel as though I would not let the opportunity of writing you pass by unimproved. . . .

"It is now so long since I wrote to you, and so many important things have transpired, and so great have been my afflictions, etc., that I know not where to begin; but I can say, hitherto has the Lord preserved me, and I am still living to praise Him, as I do this day. I have, to be sure, been called to drink deep of the bitter cup; but you know, my beloved brother, this makes the sweet the sweeter. . . .

"You have, I suppose, heard of the imprisonment of my dear husband, with his brother Joseph, Elder Rigdon, and others, who were kept from us nearly six months; and I suppose no one felt the painful effects of their confinement more than myself. I was left in a way that called for the exercise of all the courage and grace I possessed. My husband was taken from me by an armed force, at a

time when I needed, in a particular manner, the kindest care and attention of such a friend, instead of which, the care of a large family was suddenly and unexpectedly left upon myself. And, in a few days after he left, my dear little Joseph F. was added to the number. Shortly after his birth I took a severe cold, which brought on chills and fever; this, together with the anxiety of mind I had to endure, threatened to bring me to the gates of death. I was at least four months entirely unable to take any care either of myself or child; but the Lord was merciful in so ordering things that my dear sister could be with me all the time. Her child was five months old when mine was born; so she had strength given her to nurse them both.

"You will also have heard of our being driven, as a people, from our homes in Missouri, and from the state. . . . This happened during my sickness, and I had to be removed more than 200 miles, chiefly on my bed. I suffered much on my journey; but in three or four weeks after we got to Illinois, I began to amend, and my health is now as good as ever it was. It is now little more than a month since the Lord, in His marvelous power, returned my dear husband, with the rest of the brethren, to their families, in tolerable health. We are now living in Commerce [Nauvoo], on the bank of the great Mississippi River. The situation is very pleasant; you would be much pleased to see it. How long we may be permitted to enjoy it I know not; but the Lord knows best what is best for us. I feel but little concerned about where I am if I can keep my mind staid upon God; for, you know in this there is perfect peace. I believe the Lord is overruling all things for our good. . . .

"As to myself, I can truly say, that I would not give up the prospect of the Latter-day glory for all that glitters in this world. O! my dear brother, I must tell you, for your comfort, that my hope is full, and it is a glorious hope; and though I have been left, for near six months, in widowhood, in the time of great affliction, and was called to take, joyfully or otherwise, the spoiling of almost all our goods, in the absence of my husband, and all unlawfully, just for the Gospel's sake, (for the judge himself declared, that he was kept in prison for no other reason than because he was a friend to his brother), yet I do not feel the least discouraged: though my sister and I are here together in a strange land, we have been enabled to rejoice, in the midst of our privations and persecutions, that we were counted worthy to suffer these things. . . . If it had not been for my faith and hope, I should have sunk before this; but, blessed be the God and Rock of my salvation, here I am and am perfectly satisfied and happy, having not the smallest desire to go one step backward."*

Sister M. Isabella Horne, who crossed the plains in 1847, writes in her journal as follows:

"After the martyrdom of our beloved Prophet and Patriarch, the saints were permitted to remain in Nauvoo until the temple was completed. Soon after this the people were driven from their homes in the middle of winter, during heavy snow storms and severe frost. I, with my family, crossed the Mississippi River in the month of February, 1846, and camped with the saints on Sugar Creek. After that the river froze over and other companies crossed on the ice. Early in the spring we commenced our weary journey through mud and storm to find a home among the savages in the Rocky Mountains. When we arrived at Council Bluffs a call was made upon President Young by the Government for five hundred of our able-bodied men to go to the Mexican war, which prevented us from continuing our journey and necessitated our going into Winter Quarters, where we were seriously afflicted with that dreadful disease—scurvy. In June, 1847, the saints were organized into companies to follow the pioneers, and I was with the first company that left Winter Quarters. The trials, hardships and privations that the people of God endured on that long and weary journey were great and can only be understood by those who experienced them.

"Children were born on the way before we reached Council Bluffs, I myself giving birth to a daughter at Pisgah. The com-

*Mary Fielding Smith, *Millennial Star*, Vol. 1, No. 2, pp. 40-42, (June, 1840).

pany started forward on the third day after.

"When our pilgrimage was over we found ourselves in a barren waste, inhabited by Indians [Utah]. But we were glad to find a resting place where we could worship God without fearing our enemies were coming upon us. The weather was favorable for building, and the brethren immediately began to saw logs and erect small log houses, into which many of us moved, without having either doors, windows, or floors.

"Here again there were many difficulties to overcome. The ground was full of snakes which used to crawl around and into our houses, but these were soon killed or frightened away. The timber was so full of bugs that it was years before they were entirely subdued. The mice also were very numerous, running over us by day and night, and destroying considerable clothing, etc., which caused inconvenience and trouble. We were also obliged to live on short rations, digging roots to add to our store, in order to make our supplies last until something could be raised for food. During that winter many of the Mormon Battalion arrived, and we were under the necessity of sharing our food with them. We could put a little grease into a dish with a rag in it to make a light, and parch a little wheat to make a warm drink, but when it came to making soap we were put to our wits' end to get material to make enough to do our washing. I can hardly tell today how we did succeed. But the Lord opened our way and blessed us with cheerful, contented spirits and thankful hearts.

"I well remember the first harvest home we celebrated. Apostles Parley P. Pratt and John Taylor called upon the sisters to prepare a feast. They prepared what food they could from their meagre store and set a long table in the Fort. Although the food was plain and everything was done in a humble way, our hearts flowed with thanksgiving to our Heavenly Father for the blessings conferred upon us. Our table decorations were sheaves of wheat and other things that had been raised. Although the crops were light, we had enough to last us another year, and some to spare to our brethren and sisters that came the following year.

"The second year of our being in the valley the crickets threatened to destroy our crops; men, women, and children had to fight them; many were driven into the ditches of water and were piled where there was any obstruction, bushels upon bushels. The Lord sent the gulls to devour them and thus we were saved from starvation."

LOVE'S MIRACLE

May Booth Talmage

Each year in cherry-blossom time,
The flood-tides of my soul o'erflow,
When from my upper casement I behold
The miracle of glory wrought below.

No bare brown, lifeless-looking limbs—
Unsightly—cheerless now before me rise,
But massive perfume-laden clouds
Of snowy loveliness bring glad surprise.

Are human lives like trees to outward view,
Now cold and bare, congealed by winter's gloom?
Anon love's warmth and sunlight filter through
And lo! Life's greatest miracle—a soul in bloom!

Elder Harold B. Lee

Henry A. Smith

Member of the Deseret News Editorial Staff

ELDER HAROLD BINGHAM LEE, 42-year-old managing director of the Church welfare program, was sustained a member of the Council of the Twelve Apostles at the general conference, April 6, 1941, to fill the vacancy occasioned by the death of Elder Reed Smoot.

ELDER HAROLD B. LEE

Elder Lee is a man who has always seemed mature beyond his years; who has always manifested a remarkably simple, yet deep and abiding faith in the Gospel of Jesus Christ; who has never sought personal aggrandizement and yet one who in the space of a few short years has arisen to positions of prominence because of marked ability, diligent effort and

a willingness to sacrifice private desires in humble submission to the wishes of those who stand in authority.

Many other things might be said of this man, glowing word tributes paid him by those more skilled in use of the pen, but to the Relief Society members of the Church he is most welcomed into this high Church council because of his humanitarianism and his profound, loving interest in the individuals of the Church. In the space of five short years, he has endeared himself not only to the Priesthood of the Church, but to the women as well, for his wise and efficient direction of the Church welfare program in which the Relief Society plays such a vital role.

Elder Lee's contributions to the Church have been many, and as he has served the great welfare organization he has also served the Relief Society. Perhaps few of the General Authorities, prior to their appointment to present positions, have had such direct contact with this organization as has the new Apostle. As he has visited about among the stakes and wards in the interest of the welfare program, much of his work has been with the Relief Societies, to whom he has often given credit for carrying a great deal of the burden of the fast-growing program.

On more than one occasion Elder Lee has attributed to the women of the Church the greatest proportion of accomplishments in welfare work. From the inception of this program, Elder Lee has envisioned the proper place in it of the Relief Society as aides to the Priesthood in doing good works and "looking after the poor." Typical of his thinking along this line in the early days of the program is an excerpt from the March, 1937, issue of the *Magazine*:

After quoting the words of Joseph Smith, the Prophet, made at the organization meeting of the Relief Society in Nauvoo, on March 17, 1842, Elder Lee said:

> "In this plain and direct statement of the Prophet Joseph Smith, the relationship of the Relief Society organization to the Priesthood quorums is clearly defined. It is the direct responsibility of each Priesthood quorum to look after its own members; and the Relief Society organization is an auxiliary to the Priesthood, or as the Prophet Joseph stated, they are 'to provoke the brethren to good works in looking to the wants of the poor' and to 'search out objects of charity' and relieve distress. . . ."

THIS new Church leader enters upon his duties with an understanding of the problems of the Church gained from first-hand knowledge. He has been in the kitchens and welfare centers of the Relief Societies in all parts of the Church; he has stood in the fields and factories of the Priesthood quorums; he has gone into the timber lands and coal mines of the welfare program; he has shared in the problems as well as gloried in the accomplishments of the thousands of men and women who are engaged in this program.

Elder Lee acquired his background for the great welfare program and its many problems when as a 31-year-old stake president he had these same problems to solve for his own people. He became president of the Pioneer Stake in 1929, at the start of the depression years. The members of his stake were in the vast majority dependent upon the mines, mills, smelters, railroads, and industries for their livelihood, and he soon found

himself face to face with a fast-growing and almost insurmountable problem. With his associates he set about perfecting a program to provide opportunity for self-help and independence on the part of those in need of assistance.

Out of this simple step, which grew from year to year as the needs advanced, Elder Lee gained first hand experience for a greater mission, which became his when he resigned from his stake presidency and gave up a promising political future as a member of the Salt Lake City Commission, to devote full time to launching and directing the Church welfare program.

The other Church experiences of this new Apostle consist of service in Pioneer Stake as stake superintendent of Religion Classes and Sunday Schools, and one year as a counselor in the stake presidency. He also filled a mission in the Western States Mission.

Elder Lee was born in Clifton, Idaho, March 28, 1899, a son of Samuel M. and Louisa Bingham Lee. His early education was received in Idaho, and after his return from the mission field he attended the University of Utah. He taught school in Idaho prior to his mission and afterward served five years as a principal in two schools of the Granite district in Salt Lake County.

Elder Lee is a loving husband and the father of two fine daughters, Maurine, 16, and Helen, 15.

The new Apostle has a friendly and likeable personality. He is a pleasant traveling companion and an intelligent conversationalist. He has few if any hobbies besides his family and his work, though he likes the out-of-doors and can often be found in the early hours of the morning at work in the gardens about his modest home.

In his early manhood in Idaho, Elder Lee was a member of an orchestra, and now, ofttimes, he will be found at the keys of the piano. In many of the meetings out in the stakes when launching the great welfare program, it was interesting to find Elder Melvin J. Ballard leading the singing and Elder Lee at the piano.

Those who are privileged to know Elder Lee intimately, have the reward of a loyal friendship and close association with a man whose humbleness and spirituality are a source of inspiration.

Assistants to the Twelve Appointed

AT the morning sessions of the general conference of the Church, April 6, 1941, President J. Reuben Clark, Jr., announced the appointment of five assistants to the Twelve Apostles: Marion G. Romney, president of Bonneville Stake; Thomas E. McKay, former president of Ogden Stake and acting president of the European Mission; Clifford E. Young, president of the Alpine Stake; Alma Sonne, president of Cache Stake; and Nicholas G. Smith, president of Northwestern States Mission. In announcing the appointment of these brethren, President Clark stated that the rapid growth of the Church in recent times, the constantly increasing establishment of new wards and stakes, the steadily pressing necessity for increasing the missions in numbers and efficiency, and the continual multi-

(*Continued on page* 358)

HAPPENINGS

Annie Wells Cannon

Now earth in flowered loveliness holds sway,
And spreads her brilliant treasures o'er life's great highway

MISS ANNA JARVIS, of Philadelphia, sent a note to a friend to spend a day with her. The day was April 10, 1907, which was the anniversary of her mother's death. During the visit, Miss Jarvis conceived the idea of making a day—the second Sunday in May—a universal holiday honoring "the best mother in the world—your mother," the observance to be the wearing of a white carnation. During the year of her untiring labor, through letters and public talks, she never contemplated the thought that the day would in any way be commercialized, and always held herself to the simple custom of giving and wearing flowers.

Memorial Day, the other holiday in the month of May, is also a day of remembrance with flowers, sacred and solemn. Would that this year it might bring peace!

HELEN WILLIAMS, termed "Cattle Queen of Nevada," and only woman member of the Nevada State legislature, was considered one of the most efficient members of the assembly.

MISS EMELINE YOUNG WELLS, prominent in civic and Church work, who died recently, was curator and guide in the relic hall at the Utah State Capitol for thirty years. For her remarkable service, the Daughters of Utah Pioneers dedicated a city rose garden in her honor. Beautiful Annie Low Rich, of Ogden, leader in social and cultural activities, Elizabeth Cannon Giauque, specialist in home economics and catering, Jeanette Sharp Lenroot, of Tooele, and Mary Ray, of Fillmore, were among a group of notable Utah women who died this spring.

EDITH NOURSE ROGERS, of Massachusetts, has introduced a bill in Congress to grant women army status in the War Department, placing them in arsenal work under civil service.

FAY LUCILLA COX, world's champion woman parachutist, has been assigned to inspect and train air corps cadets at the Rankin Aeronautical Academy at Tulare, California.

LADY NANCY ASTOR, who is Mayor of Plymouth—an English town which suffered a recent air raid—is now in trouble with the laborite leader because she raises flowers on her estate instead of vegetables.

PHYLLIS BENTLEY is "spinning tales" in America on her book, "What is Happening in England now." Ellen Glasgow's, "In This Our Life," Phyllis Bottome's, "Mansion House of Liberty," and Vicky Baum's, "The Ship and the Shore," are late novels with a war background written by women. Anne Jarvis, a Utah girl, has just issued a volume of original poems.

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EDITORIAL

The Strength Of Testimony

A TESTIMONY of the truth of the Gospel of Jesus Christ is a priceless possession. He who has one is indeed blessed. His life has direction and purpose. He is fortified to meet the tempests, and his soul knows peace. He has an appreciation of the true and abiding values of life, while the glittering, shallow, superficial things which challenge the efforts and waste the energies of many men, do not trouble him. He goes forth to meet each day with a love of God and man in his heart and with the calm assurance that that God whom he loves also loves him and will direct his course and bless his pursuits.

A testimony is a living, growing thing. It is nourished by faith, prayer, learning, and the application in our daily lives of the principles which we believe; it is strengthened by expression, while powerful testimonies borne by others lend conviction to our own.

Since the beginning of time, countless souls have possessed strong testimonies of the truth of the Gospel of our Lord. The ancient patriarchs, Adam, Seth, Enoch, Noah, and others, had the Gospel. They, no doubt, bore testimony of its truth.

The testimony of Abraham was so strong that when the Lord commanded him to take his son Isaac, whom he loved, and go to the land of Moriah and offer him there for a burnt offering, "Abraham rose up early in the morning and saddled his ass and took his son to the place which God had told him of." He built an altar and kindled the fire with his own hands and would have slayed his son in obedience to God's command had not an angel of the Lord stayed his hand, saying, "Lay not thine hand upon the lad . . . for now I know that thou fearest God."

The disciples of Jesus knew of a certainty that He was the Christ, the Son of the Living God. Jesus asked them, "Whom do men say that I am?" And Simon Peter answered, "Thou art the Christ, the Son of the Living God."

So powerful was Paul's testimony before King Agrippa that the King said unto Paul, "Almost thou persuadest me to be a Christian."

In the latter days, the truth of

the Gospel has burned in the hearts of righteous men, and their testimonies have strengthened the wavering and pointed the way to "light and truth" for thousands of souls.

Today we have in our midst good men who are great by virtue of the power of their testimonies. At our recent conference, we were privileged to hear these testimonies, and our own were strengthened because of them. Never in the vigor of his young manhood has the testimony of President Heber J. Grant been more impressive and more convincing than when, in the full ripeness of his years, he declared: "I know as I know that I live that it is God's work and that Jesus Christ is the Son of the Living God, the Redeemer of the World." This testimony penetrated the hearts and touched the souls of all who heard it.

The conviction of President J. Reuben Clark, Jr., inspired the people with confidence in Church leadership when he said, "Of these things I have the same knowledge that I have that I live. Of all peoples, we are, with this knowledge, the most blessed on the earth."

The sincerity of the testimony of President David O. McKay was revealed in the concluding words of his address: ". . . 'a more marvelous work is about to come forth among the children of men.' I most sincerely bear witness that the Church of Jesus Christ is that marvelous work."

Testimony is not confined to men alone; women may possess it with equal conviction. The strength of the testimonies of the women of the Church was revealed in our own Relief Society Conference. President Amy Brown Lyman, in addressing the general session of the conference said:

> "I believe the greatest motivation in stimulating men to righteous endeavor and living, comes from a testimony. A testimony is more than a collection of facts. It is a combination of knowledge, conviction, faith, and inspiration. It is dynamic and forceful in character. I am persuaded that it is the greatest armor one can have as a protection against temptation, weakness and sin, and the greatest sustaining force in trials and tribulations."

Counselor Marcia K. Howells referred to the Gospel as "the light that shines in the darkness"; while Counselor Donna D. Sorensen declared: "The strength of Relief Society lies in its ability to engender faith in God and in the Gospel of Jesus Christ."

Our membership-building program was referred to as a missionary movement designed to bring all Latter-day Saint women into active service in the Society, that they might know there is "vitality and power" in the Gospel.

No one can doubt the need in our troubled world for an abiding testimony in the hearts of men and women everywhere of the truth of the Gospel. No one can doubt the need for an application of the principles of the Gospel in the lives of men and nations. Blessed are Latter-day Saints who are privileged to meet together in semi-annual conferences to learn of God and His ways and to have their testimonies nourished by the inspired wisdom of great souls whose own testimonies never waver.

The Merry-Go-Round

Alice Morrey Bailey

Chapter 2

SYNOPSIS

ALYN FORDYCE, proud of her background of family and wealth, is shocked when her husband,

JOHN FORDYCE, whom she has never considered a great success, announces that he has lost his job—which he has never liked, but which paid a salary of $500 a month—and has taken a job with

MR. MILTON, of the Intermountain Milton Nurseries, working at horticulture—which he has always liked, but which pays only $150 a month. He is stubborn about using their brilliant social connections to obtain a more lucrative position, and Alyn accuses him of selfishness, reminding him that she has always lived well, and, though she may have gone a little beyond their means, she had to have some compensation for her inability to have children.

"You couldn't have wanted children so badly—with all the homeless waifs there are in the world," John says.

John finally exacts a promise from Alyn to economize, but she rebels at giving up her expensive apartment. "I will not live in poverty," she tells John.

ALYN didn't give the lavish dinner she had planned, nor did she have the luncheon she had mentioned to Josephine. She wondered, as the days went on, what everyone thought of her, and imagined the little pointed remarks, veiled by policy, that were perhaps being passed about her: "Poor, dear, Alyn, she isn't entertaining much these days. I wonder if, after all, she isn't quite up to snuff socially. The darling rushes about so . . . doubtless that's it—doubtless." She remembered John's accusation: "You invite someone because someone invited you." Of course, John was wrong. It was really ill-bred of him to think such a thing. One really had to be brought up in good taste to appreciate true hospitality, and John's background. . . .

"I won't explain," she promised herself. An explanation would admit the need of one. Instead, she went about serenely—outwardly at least—accepting engagements as always, attending luncheons as she was today. John balked at dinners, and she was obliged to decline all invitations, temporarily, of course, until John got over some of his silly notions. Rail at him and storm as she would, she couldn't get him to see that now was the time to make the most of his opportunities to make contacts with influential people.

"But I am making contacts, Alyn, the kind I enjoy. I tell you, dear, that this thing has a future. This is what I've always wanted to do—the thing I enjoy. Just today I showed Mr. Milton a sport on his apricot tree, one branch that blossomed earlier than the rest of the tree." Alyn turned a deaf ear. John was hopeless. John was actually digging in the earth. He wore old clothes and came home grimy. It made Alyn's heart positively sick within her. This was the first tragedy, barring death, of course, to enter her life.

"Alyn, for goodness sake, where are you?" Bea's voice pierced her thoughts—Bea's laughter. "Nothing but the income tax return could produce a brown study like that in me.

I've spoken to her six times without a sign that she heard me." Then, Bea was off to a hilarious tale of how she and Wif made out their income tax papers, not forgetting to wail about the huge sum they had to pay, "And, my dear, isn't it simply awful about 'Private Enterprise'?" she finished.

"How is John, lately?" asked Josephine. "It seems ages since I saw him. I was sorry you had that engagement and couldn't come to my dinner. Does John still have his headaches?"

"Why, no," said Alyn, searching her mind swiftly for information about John's headaches. No, he hadn't said a word about headache since he lost his job, except to tell her what the doctor said. "John hasn't had a headache for a month," she elucidated. "I'm so encouraged with him. He went to Doctor Fielding, and he told John that it was nothing but nerves."

"Do you suppose it's his job, Alyn?" spoke up Mary. "He's still with Edmunds and Pierce, isn't he? Such confining work. . . ."

Alyn had the distinct feeling that every eye was upon her, but she was spared, mercifully, from answering, by Bea's voice.

"Oh, Alyn, Wif swore that he saw John down at Milton's Nursery the other day, but it turned out to be just a working man, a common laborer. I assured Wif that that wasn't John."

This was ghastly. Thank goodness the party was breaking up. Alyn couldn't bear another word.

"Can I give you a lift? I see you haven't your car," offered Josephine, and Alyn was on the point of accepting, when Bea's voice cut in:

"Didn't you hear Alyn say she's walking for her figure?" she asked Josephine. "Besides, I want you to go with me? I've spotted the darlingest little hat to go with my black suit, and I want your opinion before I buy it."

"Run along, Jo," said Alyn, indulgently. "Bea's right. I have three pounds to lose somehow. It will be just a brisk walk home." How shocked they would be if they knew that Alyn didn't have even trolley fare in her expensive purse. They must never know, decided Alyn grimly. Soon John would be settled, and they would forget this awful time. "John has gone over to Bradley and Coombes," she could hear herself saying, "such nice people to work for, a broader chance for advancement. . . ." Or, "Fairbanks, Stocks and Bonds. . . ." She might mention any one of a dozen fine old firms. Then they would look back on this time and maybe eventually joke about it. Thank goodness Bea and Wif hadn't had a closer look at John down at Milton's Nursery.

ALYN stopped to admire the hats in the window of Charlotte's Chapeaux. What gorgeous things they were! She had almost forgotten this little, exclusive shop. It had been months since she had been in it. She wondered who its buyer was now, and she caught herself making a mental note that she must buy her next hat there. Then she remembered that she wasn't in the market for a hat very soon. A well-dressed woman came out of the shop and walked up the street ahead of Alyn. One block, two, three, and then they were out of the business district. The woman was still five paces ahead of Alyn. Together, their footsteps made an

odd little sound-pattern. Alyn fell to wondering about this woman.

She was slim and wore her powder-blue and navy suit with an air of good breeding. She was faultlessly groomed; her clothes were immaculate and her shoes trim. She walked and carried herself with grace and dignity. Alyn found herself wishing for a glimpse of the woman's face. As if in answer to her wish, an envelope slipped from under the woman's arm and fell to the ground.

"I beg your pardon," said Alyn, "you've dropped something."

"Thank you," smiled the woman, stooping to pick it up.

Without intention, Alyn saw the name on it—Judith Wyatt. She also saw that the girl's face was in keeping with the rest of her—a mingling of sweetness and reserve; patrician chiseled eyes, lips and nostrils; a modern woman without sophistication; a woman whose glance was straightforward and honest. She was beautiful without being pretty, and Alyn was aware that this attractive woman was to become a mother.

"Isn't it wonderful to have spring again?" the girl said, falling into step with Alyn. "I love to walk."

"I've become so lazy it's almost work for me," Alyn said. "I'm going to do more of it," then grimly to herself, "from force."

They fell into conversation easily, talking with increased eagerness of peach blossoms and mental telepathy, of the latest book—agreeing with perfect understanding or disagreeing frankly without rancor. When Alyn turned in at the marble steps of the "Penguin," she had not talked enough to this woman.

"I'm sorry to leave you," she said. "My husband will be home for dinner soon. I suppose yours will, too."

"How I wish that were true," said Judith Wyatt. "My husband died six weeks ago." She turned swiftly, too swiftly, and continued up the street. Alyn went slowly up the steps, regretting keenly her unwitting probe into this raw wound.

Who might the girl be? She couldn't be Judge Oldham's daughter who had married the man from Boston; Judith Wyatt would be too young for her—about twenty-six or seven, Alyn guessed. Nor could she be the Churchill girl whom everyone said was awkward. Alyn knew all the fine, old families, but it was simply amazing how the younger generation grew up and out of your knowledge.

"Who might this girl be!"

THE clock said five-thirty when she entered the house. John would be home in an hour, and what in the world would she prepare for him?

She made a hasty inventory: There were greens enough for two skimp salads, a can of pork and beans and three slices of bread. Well, she would not eat bread. The two eggs and the slice of bacon, with one of the bread slices, would do for John's breakfast. Beyond that there was nothing. How ghastly! It was three more days until John's pay day. There was nothing she could cook, either, except a bit of rice in a package and a few prunes. She hadn't realized things were quite so bad. She was glad her mother hadn't lived to see this day.

John soon came in, trailing bits of earth on the white tiles of the bathroom, talking endlessly of trees and bushes.

"We shipped trees enough for a whole orchard to a farmer out in Gillam. I'd like to see the orchard in ten years. Maybe we will. They were the finest trees in the world. I wish you could see those Lombardy Poplars, Alyn. They make the most beautiful sight. I'm going to bud that apricot sport if it turns out well. Mr. Milton gave it to me. I'll tell you, honey, there's something about a tree. . . ."

John sat down and helped himself plentifully to the beans, continuing his monologue until Alyn thought she must scream. The beans disappeared, the salad, and the bread slices, one by one. The dishes were bare; every one on the table was empty. John half reached for another helping, looking around in that helpless, hopeful way, and then laid down his knife and fork.

"Is this all you have, honey? Mercy, I'm hungry. My appetite certainly improves working out-of-doors. I could eat twice as much. You'd better cook larger lots."

"Cook larger lots?" said Alyn bitterly. "We're out of groceries entirely."

"Out of groceries?" parroted John maddeningly.

"Certainly! What did you think I might buy them with? What might I use for money?" Alyn couldn't resist asking.

John's face was grave. "You can't mean we are out of money, Alyn? I gave you enough at the first of the month. . . ."

This was awful—actually to be fussing about food, like any common family. Alyn's answer was testy.

"You gave me eighty dollars, John. That was to do for everything."

"And quite enough, too, dear," said John reasonably. "You were to spend it for food."

"Well, other things came up. I had forgotten about sending my winter things to the cleaner's. That was ten dollars I couldn't help spending. After all, if you have nice things they must have care."

This was undignified, having to account for her money like a child caught stealing pennies. It was humiliating! How could John do this to her?

At any rate, the money was gone, and John would have to do something—but she couldn't help wondering what. John offered no comment; he just read his paper with indifference. John was not the same man he used to be at all.

(*To be continued*)

Assistants to the Twelve Appointed

(*Continued from page* 351)

plying of Church interests and activities, had built up an apostolic service of the greatest magnitude. Accordingly, the First Presidency and the Twelve felt that in order to adequately meet their responsibilities and carry on efficiently the service of the Lord they should have some help.

The five men sustained for this service are all well qualified through years of devotion to the Church. Each has served his Church in the auxiliaries, Priesthood quorums, and missions. Each has held positions of trust and leadership. Their strength added to that of the other General Authorities should indeed be a factor in forwarding the work of the Lord.

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